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AN
ACCOUNT OF PERSONS
REMARKABLE

FOR
THEIR HEALTH AND LONGEVITY;

EXHIBITING

THEIR HABITS, PRACTICES, AND OPINIONS, IN REFERENCE TO
THE BEST MEANS OF PRESERVING HEALTH, IMPROVING A BAD
OR IMPAIRED CONSTITUTION, AND PROLONGING LIFE.

TO WHICH ARE ADDED,

AUTHENTIC CASES OF RECOVERY

FROM MANY SEVERE AND PROTRACTED MALADIES,

With the means successfully employed;

A DEFINITE PLAN FOR THE REMOVAL OF THAT PECULIAR

AFFECTION OF THE THROAT,

TO WHICH CLERGYMEN, AND OTHER PUBLIC SPEAKERS, ARE LIABLE;

AND

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FOR THE GOUTY, PARALYTIC, AND ASTHMATIC.

BY A PHYSICIAN

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Lord Bacon, on Life and Death.

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Monthly Olio, No. xvi.

ADVERTISEMENT.

THE present volume was announced some time since as being preparing for publication, in the preface to the author's book entitled "*Sure Methods of Improving Health and Prolonging Life*," and is there described as being intended for a supplement to that Essay. It has appeared to the author that an account of the opinions, and mode of life of persons remarkable for their excellent health and extreme old age, and of additional authentic cases of recovery from severe maladies, would, in exhibiting abundant practical proofs of the correctness of the observations contained in that Essay, tend very much to enhance its value, and effect, besides containing in itself information of a very useful and

interesting nature, and which could not be incorporated with the former work. Such therefore is the author's object in the publication of this volume, which he trusts will prove of no small service in furthering the object which he has had in view throughout, namely, to demonstrate the uncommon and superior efficacy of a properly regulated diet and regimen both in curing disease and prolonging life.

Croydon,

June, 1829.

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AN
ACCOUNT OF PERSONS
REMARKABLE
FOR THEIR
HEALTH AND LONGEVITY.

CHAPTER I.

ON THE NATURAL MARKS OF LONGEVITY.

BEFORE we proceed to relate the history of persons remarkable for the health and long life which they enjoyed, it will be proper to consider the natural marks of longevity, with some circumstances connected therewith.

It would appear that the principal natural indications of long life are, 1. To be descended, at least by one side, from long-lived parents; 2. To be of a calm, contented, and cheerful disposition; 3. To have a just symmetry, or proper conformation of parts: a full chest, well formed

joints and limbs, with a neck and head large rather than small in proportion to the size of the body; * 4. To be a long and sound sleeper.

1. There is scarcely any natural circumstance which seems more to indicate health and probable longevity to any individual, than his being descended from healthy and long-lived ancestors.† It is well known, that children have a predisposition to suffer from the maladies of their parents; and, on the same principle, they are well entitled to enjoy the perfections of those

* Possessing a firm and compact system of vessels and stamina, not too fat; veins large and prominent; a voice somewhat deep; and a skin not too white and smooth.

† This doctrine is of great antiquity. Both Hippocrates and Pliny have remarked, that though there are some exceptions, owing to the child suffering in the womb of the mother, or to other causes, yet it is a general rule, that healthy parents will have healthy children, provided they are brought up well.

With respect to the longevity thence resulting, it ought to be observed, that the probable duration of life in a child should not be calculated solely from the age of the parents at the time of their decease, as the age of the grandfather and grandmother, and other previous ancestors, must ever be taken into consideration, because both the father and mother might have died at an early age from incidental circumstances of an untoward character, and which could not reasonably be calculated upon as affecting the constitution of their children.

to whom they owe their birth. Indeed, in the course of numerous enquiries instituted in regard to this branch of the subject, it frequently appears, though the rule is far from being universal, that wherever any individual was distinguished for longevity, his or her progenitors, either on the paternal or maternal side, enjoyed a similar duration or length of life. That long-lived parents should, to a considerable extent, have children likely to live long, is not to be wondered at. The same circumstance takes place in vegetable as well as in animal life. Thus the seed of every tree or plant, will produce a tree or plant of the same sort, and possessed of equal beauty and duration, provided two points be attended to, viz. *That the seed be sound and wholesome; and, That it be deposited in a proper soil.*

The seed must be sound and wholesome. Hence, in animal life, the advantage of being descended from ancestors who have no taint in their constitution likely to affect the health of their progeny. By some authors, the existence of hereditary

diseases is properly altogether disbelieved, though they acknowledge the existence of a predisposition to that effect. Indeed, daily experience must satisfy every man of common observation, that there are many maladies, a predisposition to which children will inherit from the parents, even where endeavours have not been wanting to check that tendency. Still there are some instances, where by great care the disease to which the father has been a martyr, the gout for instance, has not affected the son; but unless the same care has been continued, the grandson suffers from the disease.*

* A curious case, in some degree related to this subject, is recorded in the *Annals of Medicine* for 1801. At the age of 24, the Marquis Anthony Julius Brignole was first seized with epileptic fits. Previous to this period, his lady had borne him one son; at that time she was pregnant with a second, when unfortunately she saw him under his first attack. When with child of a third, the same unhappy occurrence took place. A fourth son, and two daughters, were begotten and born after the father was cured.

The eldest son never had any epileptic symptom; the second son suffered much from epilepsy; and the third son, after having borne many attacks, died in an epileptic paroxysm. Neither the fourth son, nor either of the daughters ever had any epileptic symptoms.

It is likewise to be observed, that the parent must be afflicted with the disease before the child was born, or at least, that there must have been a previous taint in his constitution, otherwise, no predisposition or hereditary tendency takes place, there being, in this case, no retrospect. For example, if no gouty taint had existed in a family, and if the parent was not affected by it till he had reached forty years of age, all his children born previous to that period, would be exempted from it, whilst all those born afterwards could hardly escape a disposition to that malady.

The seed must not only be wholesome, but deposited in a good soil. And here we may remark how much, in regard to animal life, depends upon the healthy state of the mother. Indeed, it seems confirmed by experience, that the state of the child's health, and the greater or less strength of his constitution, depends much more on the condition of the mother than that of the father. By a weakly father, a robust child may often be produced, provided the mother has a sound and vigorous body.

On the other hand, the strongest man will rarely obtain a lively healthy child, from a mother who is weak and sickly.*

It must not be supposed, however, that having aged parents is an infallible criterion of long life. We see every day how much, in this respect, persons even in the same family differ from each other; and how often the brothers and sisters of those who have lived beyond a century, have died, some in infancy, some at manhood, and some at the other periods of life. Those who cannot claim a descent from long-lived ancestors, may console themselves under the thought that it is often possible to supply that advantage completely by cultivating a calm, contented, patient disposition of mind, and attending

* Lord Bacon states it as a general position, that creatures, such as birds, which partake more of the substance of their mother than of their father, are the longest lived; and that those which have a longer time of bearing, partaking more of the substance of the mother than of the father, are consequently the longer lived. He adds, "that even among men, (which we have noted in some), those that resemble their mothers most, are longest lived. And so are the children of old men, begotten upon young wives, if the fathers be not diseased."

to the rules for improving the general health and strength.

2. To be of a calm, contented, and cheerful disposition has certainly an uncommon influence in the prolongation of life, and the relief and cure of disorders.* Hence the poet has solid foundation for his remark—

“ 'Tis the great art of life, to manage well

“ The restless mind.”

A constant serenity, sustained by a well grounded faith and hope, or cheerfulness, arising from a good conscience, is the most healthful of all the affections of the mind. Cheerfulness of spirit, as the celebrated

* An intelligent gentleman observes on this point, “ Of the power of mind over body, I have seen some striking instances, and can safely affirm, that mental agitation is a strong predisposing cause of disease. I lost two friends some years ago in fevers, the origin and progress of whose complaints I knew, and carefully watched. One was a physician, of a very strong and robust habit of body, but whose mind having been dreadfully agitated by a particular vexation, he caught a low typhus fever in visiting a poor patient, and sunk under it. The other was a gentleman of great delicacy of sentiment, and who was cruelly harassed by the brutal behaviour of a partner in business. He took a typhus, though no cause of infection could be traced, and fell a victim to it. I am satisfied that the actual cause of the death of both was mental agitation.”

Bacon observes, is particularly useful when we sit down to our meals, or compose ourselves to sleep; because anxiety or grief are known to prevent the benefits which we ought naturally to receive from these refreshments. He properly adds, "If, therefore, any violent passion should chance to surprise us near those times, it would be prudent to defer eating, or going to bed, until it subsides, and the mind recovers its former tranquillity."*

Vexation of mind is a grand cause of disease, and of premature death. There are as many pressed down to the grave by chronic disorders, brought on by a troubled mind, as are cut off by acute diseases. Envy, jealousy, concealed resentment, ordinary vexation, and the cor-

* It is observable that the perspiration (sensible or insensible) is more abundant from any vehement passion of the mind when the body is quiet, than from the strongest bodily exercise when the mind is composed. Few therefore who are prone to anger can bear much exercise, because the exuberant perspiration of both would exhaust and waste the body. It is also worthy of remark, that a disorder which arises from any vehement agitation of mind, is more stubborn than that which arises from violent corporeal exercise, because the latter is cured by rest and sleep, which have but little influence on the former.

riding discontents of a life of penury and neglect, have slow, but destructive effects on the delicate mind and “fine spun frame.”

Persons who live upon annuities have been observed to be longer lived, in equal circumstances, than other people. This is probably occasioned by their being exempted, by the certainty of their subsistence, from the toils and vexations of business, and from those fears of want which so frequently distract the minds, and thereby weaken the bodies of old people. Life-rents have been supposed to have the same influence in prolonging life. Perhaps the *desire of life*, in order to enjoy, for as long a time as possible, that property which cannot be enjoyed a second time, by a child or relation, may be another cause of the longevity of persons who live upon certain incomes. It is a fact that the desire of life* is a very powerful stimulus in prolonging it, especially when that desire is supported by

* That is, the desire of life unattended by anxious fear.

hope. This is obvious to physicians every day. Despair of recovery is the beginning of death in all diseases.

The imagination when strongly impressed often determines the duration of life. Thus we learn, from an authentic source, that the Duchess of Burgundy, a Princess of the house of Savoy, (wife to the grandson of Louis XIV.), had her fortune told her before her departure from Italy, when it was predicted she should die at the age of 27, which made a strong impression upon her mind. She one day said to her husband, “as the hour of my dissolution is now drawing near, I should be glad to know whom it may be your intention to marry.” The Duke, in his reply, said, “should I experience such a misfortune, I should not most certainly think of taking a second wife; since, being unable to support your death, I should follow you in less than a week.” The Duke kept his word, dying of grief on the seventh day after the decease of the Duchess, which took place at the time specified by the prediction. Various other instances of the

kind have been recorded; one of which, I think, is to be found in a volume of the Annual Necrology, of a noted London musical coalman named Britton, who held concerts, at which the best company attended. A gentleman, on one of those occasions, brought with him a ventriloquist, who, in an artfully solemn tone, forewarned him of his immediate dissolution. Britton, frightened beyond endurance, took to bed, and absolutely died in a few days, in the year 1714.

From these facts we see, in general, the propriety, with a view to health and long life, of guarding against powerful impressions of the imagination, as well as of promoting cheerfulness. The means of promoting cheerfulness I need not describe, but I would remark, in the language of Dr. Molleson, that we ought to have recourse especially to such consolation and such hope as christianity so fully supplies. “For it will appear, (as Sir John Mason has correctly said,) after a wide and acute survey of this checquered scene, that *seriousness is the greatest wisdom, temperance*

the best physic, and a good conscience the best estate: it will appear how eminently efficacious genuine piety is, in yielding joy and support under disappointments, vexations, and sorrows; in calming wild passions, soothing the agitated spirits, fortifying against the fears of death, inspiring an everlasting and well-grounded hope, in guarding against all excesses and irregularities, and so promoting materially enjoyment, health, and longevity.”

The following observations by a celebrated Chinese physician,* *on the regulation of the heart*, as a means of prolonging life, are so excellent that I cannot forbear to introduce them here. “*Keep peace in your heart.* That you may keep from being surprised into the commission of what is wrong, watch every moment over your heart, descend often into your-

* This physician seems to have lived to a good old age, and to have profited much by the rules he gives us above. He says, “I have already told you what I suffered from a complication of distempers. I have rid myself of them, and now enjoy a sound and vigorous health. I have my hearing quick, my sight clear, a good appetite, and a cheerful temper. Another may acquire firm health as well as I; but when it is once obtained, he should know how to preserve it.”

self, and pardon yourself no fault. It is only by vigorous endeavours, especially at the beginning, that we improve in virtue. A man thus attentive and watchful over himself, though he must, according to the course of human affairs, be exposed to various accidents, yet he will find by experience the effects of a secret protection, which, by unknown ways, will preserve him from every misfortune. It is a maxim, that violent passions, such as hatred, anger, sorrow, rend the heart. As it is no easy matter to live in society without frequent subjects of dispute and uneasiness, we ought to take prudent measures, and be upon our guard, against these enemies of our peace. Am I threatened with a troublesome affair, I meet the storm with a composed mind, and endeavour to quell it. Am I involved in it against my will, I labour to surmount it, without losing any thing of my usual freedom of temper. Have I taken wrong measures, I am not obstinate in justifying my proceedings. If to retrieve a misfortune any one gives me dishonest counsel, I am so far from

following it, that I do not give it the hearing. If in any affair there happens a disappointment which I could not prevent, I suit myself in some measure to it: is it over? I think no more of it. If a man, after having acted according to his knowledge, submits the event to the decrees of heaven, nothing can disturb the joy of his heart. On the contrary, if upon the bad issue of a rash undertaking, a man is obstinately bent upon making it succeed, if he revolves in his mind a thousand useless projects, and gives up himself to the violent motions of anger, he kindles a fire in his bowels which consumes them, his lungs are, as it were, burnt up, the blood and humours altered, and put into an unnatural ferment, the corrupt phlegm drowns the internals, and the habit of the body being thus disordered, visibly wastes away. Were those physicians, Lu and Lyen, to come again into the world, they could not, with all their skill, and with the assistance of vegetables and minerals, repair the radical moisture already destroyed; hence comes that saying, 'that

if the excesses of debauchery make great havoc in the body, the vexation and pain of the mind makes still greater.’”

3. With respect to the signs which denote a good natural constitution, or proper conformation of parts, and prognosticate long life, the following may safely be received as the principal :

First, a sound stomach and organs of digestion, without which it is impossible to enjoy good health, and by the abuse of which the probability of longevity is considerably lessened. Lord Bacon justly calls the stomach “*the father of the family* ;” for if it goes wrong, the whole body suffers.* It is the principal and

* The paramount importance of the stomach ought never to be forgotten. If we were to judge of the relative importance of the different organs of digestion, by common, and even professional conversation in the present day, we should suppose the liver to be the organ whose condition exercises the greatest influence over our well being ; for assuredly the terms *liver* and *liver complaint* are in every body’s mouth ; but this is a great and manifest error, and one, I am sorry to say, certainly productive of pernicious consequences to society. The liver is an organ almost entirely under the control of the stomach and bowels ; if the latter organs are healthy, the former will very rarely trouble us. See my *Sure Methods of Improving Health*, page 349.

most important organ for the restoration of our nature, and, indeed, when our stomach is in good order, the passions, which are so often the causes of disease, have a less destructive influence on our bodies. 2. A well organized breast, and organs of respiration ; breathing being one of the most incessant and necessary of the vital operations,—the means of rendering the blood, exhausted in the course of the circulation, again capable of serving the purposes of life. 3. A heart not too irritable. Though the circulation of the blood is essential, yet it necessarily occasions a great waste, or internal consumption. Those, therefore, who have a hundred pulsations in a minute, must be wasted much more speedily than those who have only sixty. A stout uniform pulse, accordingly, is a strong sign of long life, and a great mean to promote it ; whereas a pulse, either always quick, or where every trifling agitation of mind, or other circumstances, increases its rapidity, can hardly be accompanied by long life. A certain degree of rest is absolutely ne-

cessary, that the nourishing particles may settle, and be converted into the substance of our bodies. 4. A good temperament. The best is the sanguine, tempered with a little of the phlegmatic. This produces a serene cheerful mind, one which speedily surmounts the vexations of life, with moderate passions, and that state of soul which is the most fitted for longevity. 5. A strong natural power of restoration and healing; by means of which, the losses we daily and hourly sustain, are not only repaired, but repaired well. This not only depends on a sound digestion, and a regular circulation of the blood, but also upon the perfect state of the absorbing vessels, and the organs of secretion, by means of which, our nourishment not only reaches the place of its destination, but also pure, and freed from all extraneous and pernicious mixture. It is this circumstance which has enabled persons, as a Duke de Richelieu and a Louis XV. to attain a great age, amidst a life of debauchery and fatigue; for, with such an advantage, consumption may be exceed-

ingly strong without the individual suffering much, if it be speedily repaired. Nor is a strong natural power of healing less advantageous, since it keeps back and removes the cause of disease. This is more especially exemplified in savages, who are in so healthy a state, that the most dreadful wounds heal up without surgical assistance.

But it must not be supposed, that without such a natural constitution as we have just described, the enjoyment of good health and long life cannot be attained. Many examples, as that of Galen and others, prove the contrary; and, indeed, it is to be observed, that strong constitutions sometimes do not last so well as the more feeble; for in the first place, those who enjoy that advantage, are often tempted to take less care of their health, and to use greater freedom with it; and in the second place, they often suffer more from particular diseases, than those who have less energy to contend with it, the vehemence of the disorder, (as in inflammations and fevers, for example,) being

sometimes aggravated by the strength of the patient.

In regard to the form of the individual, the following is Hufeland's portrait of a man destined for longevity, which we may properly consider as tolerably correct.* He has a proper and well-proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thick set. His complexion is not too florid; at any rate, too much ruddiness in youth is seldom a sign of long life. His hair approaches rather to the fair than the black; his skin is strong but not rough. His head is not too big; he has large veins at the extremities; and his shoulders are rather round than flat. His neck is not too long; his belly does not project; and his hands are large, but not too deeply cleft. His foot is rather thick than long; and his legs are firm and round. He has also a broad arched chest, a strong

* That is, persons of such a form are the most likely to live long, or to an extreme old age, but it must not be supposed that such as have not these natural marks of bodily vigour can hardly attain to longevity. As before remarked, great care in living will often make up for natural delicacy of constitution.

voice, and the faculty of retaining his breath for a long time without difficulty. His senses are good, but not too delicate; his pulse is slow and regular. His stomach is strong; his appetite good, and digestion easy. He eats slowly, and has not much thirst, thirst being always a sign of rapid self-consumption.*

In general, he has much serenity and activity, and is susceptible of joy, love, and hope; but is, for the most part, insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather an useful glow of warmth, or artificial gentle fever, without an overflowing

* A recent case has strongly impressed this fact on the mind of the author. A friend of his who has lived in London for many years, and who always enjoyed very good health, apparently better health than many of his friends living in the country, was nevertheless observed to be generally very thirsty, so much so as to drink cold water freely even in the morning. This circumstance always appeared to the present author an unfavourable sign; notwithstanding the excellent health which his friend seemed to enjoy. Very lately he has been suddenly attacked with paralysis, and is now in a deplorable condition. It should be observed, however, that he was always deficient in his exercises.

of the bile. He is fond also of employment, particularly calm meditation and agreeable speculations; a friend to natural affections, and domestic felicity.

Lord Bacon remarks, that tallness of stature, if it be not immoderate, with a convenient form of making, and not too slender, especially if the body be active withal, is a sign of long life. On the contrary, men of low stature live long, if they be not too active and stirring. To be long, and slow in growing, he adds, is a sign of long life; if to a greater stature, a greater sign; if to a lesser stature, yet a sign; though contrarily, to grow quickly to a great stature, is an evil sign; if to a small stature, the less evil.

In my opinion, the middle-sized are more likely to attain longevity than either the tall or short.

4. It has been observed that among the natural symptoms of longevity, that of being a long and sound sleeper is considered to be one of the surest indications. This is no doubt to be attributed in a great measure to the physical effects of

sleep, which retards all the vital movements, collects or economises the vital power, and greatly assists in the perfect assimilation of the food, by which means what has been lost in the course of the preceding day is restored. Indeed it is obvious, that if great watchfulness, by accelerating consumption, abridges life, a proper quantity of repose must tend to its prolongation.*

It has been much disputed, whether individuals of the male or female sex live the longest. I am disposed to think, with Hufeland, that more women become old than men, but that men only attain to the utmost extent of longevity. The equilibrium and pliability of the female body,

* Exceptions to this rule may occasionally be met with. Sir John Sinclair says that an exception occurred in the person of James Mackay of Skerray, who died in Strathaaver in the year 1797, aged 91. He was a strong robust man, about five feet six or seven inches in height. He was of a very cheerful disposition, and possessed a singular, neat, and concise species of wit. He was remarkable for the small quantity of sleep he required ; and it is certain, that upon an average, during the whole year, he did not sleep above four hours in the twenty-four. His constitution was so strong and hardy, that neither wet nor any thing else affected him.

seem, for a certain time, to give it more durability, and to render it less susceptible of injury from destructive influences. But in all, strength is without doubt necessary to arrive at a very great age. More women, therefore, become old, and fewer very old.

Some authors have laid it down as a general rule or fact, that the mortality of males is greater than the mortality of females; and that this is the case, not only when they have grown up, but even among children, in so much, that the proportion in favour of females, is as 39 to 30. Indeed it appears from a most authentic document, namely, the Table of Assignable Annuities for Lives in Holland, which had been kept there for 125 years, wherein the ages, and the sex, of the persons dying, are truly entered, that a given number of females have, in all accidents of life, lived above three or four years longer than the same number of males.

According to the most authentic information it appears, that not only do women live longer than men, but that married

women live longer than the single, in the proportion, according to some registers, of no less than two to one :* a difference so great, that it must have been, in some degree, accidental. I am fully persuaded that matrimony is highly favourable to health and long life. It may with justice be contended, that it prevents debilitating dissipation on the one hand, and cold and unnatural indifference on the other, that it moderates and regulates enjoyment, whilst it promotes domestic joy, which is undoubtedly the purest, the most uniform, and the least wasting of any; the best suited to physical as well as moral health; and the most likely to preserve the mind in that happy medium, which is the most favourable to a lengthened existence. It also lays the foundation, not only for the happiness of the present generation, but for that of the future; since it is the matrimonial union alone, that produces to the state, well educated citizens, accustomed

* Dr. Rush, of America, observes, that in the course of his enquiries he met with only one person beyond 80 years of age who had never been married.

from their youth to regularity, and an observance of the duties they have to perform.* In youth, says Lord Bacon, wives are our mistresses, companions in middle age, and nurses when we get old, so that a man has always reasons in favour of matrimony.

It is fully ascertained that by far the greatest proportion of those who have attained great age were married; and though sailors and soldiers have no particular inducement to enter into the connubial state, yet out of 127 aged men, who were pensioners in the hospitals of Greenwich and Kilmainham, there were only 13 bachelors; the remaining 114 had been married men. Few monks, it has been remarked, get old; and few nuns reach any length of years.

Gradual growth is another circumstance favourable to long life. It seems to be an

* So great was the respect paid to marriage at Athens, that all commanders, orators, and persons entrusted with any matter of public confidence, were obliged to be married men. The Roman laws against celibacy, during the Augustan age, were peculiarly severe.

established principle, that creatures in general live in proportion to the slowness with which they reach maturity. Indeed, this is the case with regard to the vegetable as well as the animal kingdom. It has been said, that this is a sign that nature finishes her periods in larger circles. It is owing to this circumstance, that people in cold countries, and whose growth is not accelerated by enriching food, or early debauchery, live much longer than the natives of warm countries, who are reared in a manner in a hot bed, and who are full grown men and women at twelve years of age.* Buffon remarks, that children brought up in the country, or whose parents are poor, often require two or three years longer to arrive at puberty, than the children of more opulent parents, because their food is not only bad, but given too sparingly. That very circum-

* Perhaps we may consider it to be owing to their avoiding early dissipation, that the great size and strength of the ancient Germans ought to be attributed; and that to the same causes we may in some degree ascribe the greater duration of human life, in many of the mountainous and insular districts of Scotland.

stance, however, by checking too rapid a growth, may not unfrequently be of service to them, or at least may promote their longevity.

It is very probable that one principal cause why the duration of human life is on the whole lessened, in periods of civilization and manual industry, is this, that all descriptions of men are brought forward too rapidly. The children of the poor are compelled to work before their strength is at all matured, which injures their growth, and lays the foundation of future diseases. The children of the rich, on the other hand, have their education unnecessarily hastened; and they enter into the world before they are fit to guard against its snares.

We must here advert to the influence of climate, on the probable duration of human life. It appears that hot countries are not prejudicial to the health of those who are born in them, and who are accustomed to the climate, though in general unfavourable to longevity. Cold climates, on the other hand, are unfavourable to general

health, but those who do survive the severities of such climates, are likely to live long.

In hot climates, the human frame is too hastily brought to maturity to last long. The body is enervated by the perpetual relaxation of the fibres, and the violent perspiration to which it is continually subjected. The food is of a less strengthening nature. The passions are more ardent; and the women in those countries, often become mothers, at an age, when, in cold or temperate climes, they have hardly quitted the nursery. Such countries are, however, peculiarly favourable to the rearing of children. The management of infants is very simple, their diseases are few, and of no great importance. We are informed by an author of credible authority, that it is frequent, on the coast of Guinea, to see fathers who have two hundred children living at once. This must certainly be in a great measure owing to the plurality of wives; but unless the climate were favourable to their health, such numbers could not be reared in any

circumstances. It is supposed, that about 60,000 slaves were formerly annually exported from Guinea; and, without exaggeration, that above 19,000,000 of souls must have been sent out of that country, since the commencement of the slave trade. No country that was not healthy and well calculated for the rearing of children, could withstand such a drain of its inhabitants.

The coast of Guinea, it is true, is unwholesome to strangers, but to the natives, respectable travellers say, that it is "*mighty healthful*," and that few of them are afflicted with any distemper. Scarcely any of the inhabitants, however, arrive at old age. They become old much sooner than Europeans, and appear in a state of decrepitude, when the latter have scarcely reached their grand climacteric. It is the same with the negroes of Senegal. They are really old at the age of 45, and oftentimes sooner, and they seldom live to be older than 60. From the want of fixed data, it is impossible, for the most part, to determine their ages with any de-

gree of precision. One instance only of longevity can be given with any degree of certainty. It was of a person named Addoo, who resided near the river Sherbro, and who remembered, when a boy about 15 years of age, to have been in the Island of Barbadoes. This occurred during the reign of Queen Anne, or, as he expressed it, "when the King of England was a woman." Consequently, he must have been (in 1796) near 100 years of age. He was alive in the year 1802.

With respect to cold countries, their inhabitants are liable to numerous and fatal disorders, as the scurvy, consumptions, colds, indigestions, &c. and which would be still more fatal, were it not for the precautions which are taken to guard against them. The labour that is required to procure food, and to make such countries habitable, is so great, that none but strong frames can long resist it. The number of children that die is proportionally more than in hot countries, and consequently the increase of population does not go on so rapidly. But as the food is nourishing,

and as it requires great strength to resist the severities of such a climate, those who do survive, often attain a great age.*

Among the instances of longevity in cold countries, those from Norway and Russia are perhaps the most remarkable. It is said, that in the diocese Aggherus in Norway, there were reckoned, at one time, (anno 1763,) 150 couples, who had lived together upwards of 80 years; consequently, the greater number, if not the whole of these 300 individuals, were upwards of 100 years of age, and some of them much older.

In the year 1761, of 6,929 persons who were buried in the district of Christiana, in Norway, no less a number than 394, or 1 in 18, had lived to the age of 90; 63 to the age of 100; and seven to the age of 101. In the diocese of Bergen, the persons who died amounted to 2,580, of whom 18 lived to the age of 100, one

* Still, too great a degree of cold is prejudicial to long life. In Iceland and Siberia, for example, men attain at the utmost, to the age of only 60 or 70.

woman to the age of 104, and another woman to the age of 108.

In Russia, there died in the year 1801, 726,278 souls, of whom 216 were 100 years of age, and 220 above it. Four are stated to have been above 130 years old.

These examples present a striking contrast to the hot countries above alluded to, where it is so uncommon to see a person who has reached even the sixtieth year of his age.

The temperate climates, however, are on the whole best calculated both for the preservation of health and the prolongation of life.

Having made these observations on the natural marks of long life, &c. I shall now proceed to lay before my readers the history of persons remarkable for their health and longevity, with their habits and opinions relating thereto, so far as they are known. My own opinion as to the best *physical* means to be used for the attainment of these blessings, I have given at length in the book already referred to, entitled “ *Sure Methods of Improving*

Health, and Prolonging Life." It may, nevertheless, be of service to many persons if I here add, with some remarks thereon,

"RULES, by the observation of which, a person will be enabled to prolong life to the latest period." Originally written in Latin, anno 1648.

"1. The stomach ought never to be overloaded with food, otherwise the body will be rendered unfit for exercise.*

* A foreign author correctly remarks, that this rule, *not to overload the stomach with food*, includes nearly the third part of the dietetic science; but the difficulty is to know the limit. Our liberal mother, Nature, has, however, furnished men with a kind of *index*, or warning, for their "self-preservation, in this, as in many other cases, which I think is one of her greatest benefits to the human race. This index is *pain*. It is our first and surest guide in life, always watching when reason is asleep, which without its aid would be of little use, commonly admonishing us by degrees: if its first milder warnings were duly attended to, its subsequent sterner voice would seldom be heard. All excesses are indicated by pain. Those of the table are commonly followed by uneasiness in the stomach, heaviness, propensity to sleep, &c. Eating and drinking certainly produce strong exertions of the digestive organs, particularly the first. Animals do not receive nourishment by the whole quantity they eat, but by that part only which is duly digested. The exceeding part produces an emaciating effect, and accelerates their destruction. It is a known fact also, that immoderate eaters in general live a shorter time than immoderate drinkers.

2. Moderation in exercise,* food, drink, sleep, &c.

3. No fresh food should be taken, unless the preceding meal has been properly digested.

4. The meals should not be uniform; but the supper always lighter than the dinner.

5. Excess in former meals must be corrected by subsequent abstinence.

6. All food should be duly masticated before it be swallowed.

7. The quantity of drink should always be proportioned to that of solid food.

8. A variety of dishes ought not to be eaten at the same time.

9. It will be advisable to restrain from a meal (dinner) once a week, particularly when the body appears to require less food.

10. Bodily exercise should be so managed once a day, as to excite the natural heat (glow); and before a meal. The ad-

* If any part of the little book entitled "*Sure Methods of Improving Health*," merits particular attention, it is the chapter on *Exercise*, which see.

advantages resulting from such a practice are thus described by Fulgenius. "Exercise, says he, contributes to the preservation of human life; it dissipates all the superfluous humours of a plethoric habit; it invigorates our faculties; it is a gain of time, the enemy of idleness, the duty of the young, and the delight of the aged. For exercise disengages and expels through the pores, all superfluous humours: whilst the greatest injuries may ensue from a contrary conduct: hence the poet observes, 'Ease is not to be acquired unless it be combined with toil.' For indolence is generally attended with dissolution."

11. In taking food, liquids and soft substances ought to precede those of a dry and solid nature.

12. Between meals both liquid and solid food should be avoided.

13. The bowels should be regular every day,* either by nature or artificial means.

* To have the bowels regular *every day*, supposes a very regular mode of life, which perhaps few people can enjoy, more especially in this sedentary age. I should therefore say the bowels ought to be regular every second, or at most every third

14. Extremes of heat and cold, with respect to food, drink, and air, are equally to be guarded against.

15. Sleep ought not to continue less than six hours, nor exceed eight.

16. Immediately after a meal, and with a full stomach, it is hurtful to engage in reading, writing, or deep reflection.

17. Violent exercise shortly after a meal, ought always to be avoided.

18. When the body is in a languid state, all the limbs should be vigorously stretched.

19. Drink should never be taken on an empty stomach ; as, in that state, it cannot fail to prove exceedingly hurtful by agitating the nerves. Galen says, in the second Aphorism, 21, if a hungry person drink wine before he eat, he will speedily be attacked with spasms, and delirious symptoms. Nor should wine be taken

day. Without doubt, all artificial means of exciting the bowels, excepting glysters with pure water or thin gruel, (which act mechanically,) are more or less hurtful. The least hurtful of all remedies for costiveness, taken internally, is perhaps the white mustard seed. I think very highly of these seeds.

(habitually) after meals ; because it unnaturally accelerates the digestion, propels the food before it is properly digested, and lays the foundation of obstructions and putridity.

20. Wine should never be taken immoderately ; and it would be advisable, as much as possible, to abstain from its use, because it affects the brain ; hence, no person of a weak organization should venture to drink it, unless in small quantities, or diluted. Serapion remarks, “ Wine fills the head with many vapours.”

21. The bread should be of the best quality, soft, (not too stale,) and mixed with a small portion of salt.

22. Cheese, and all the artificial preparations of milk, ought to be avoided ; though pure milk, when mixed with sugar, may not be deemed unwholesome during the summer. Milk and water, or whey, is a salutary beverage at all seasons.

23. Fish should be seldom eaten,* and then they ought to be tender and well

* Excepting oysters, of which I think highly.

dressed, with the addition of vinegar, spices, and other sauces."

There are many useful hints in these rules.

CHAPTER II.

HISTORY OF PERSONS REMARKABLE FOR THEIR EXCELLENT HEALTH AND EXTREME OLD AGE.

I. GALEN.

I shall commence with the habits and opinions of Galen, the celebrated physician of antiquity. CLAUDIUS GALENUS was born at Pergamus, a city in Lesser Asia, A. D. 131. He was a person of the most distinguished abilities and of the most extensive information, and was accounted not only the best physician, but the best scholar and critic of his time. His fame for medical knowledge was so high, that several physicians were accustomed to study his works alone, and to make it their whole business to comment upon them, and to explain them to their auditors. He was a strong proof of the advantage of a regular plan of living, having thereby attained to the great age of 140 years.

He published several books on health, and advises his readers, for their own sake, to persist with spirit and resolution in learning and practising those rules which conduce to the preservation of health, assuring them for their encouragement, that by so doing they may preserve their bodies to extreme old age, free from all sorts of distempers. “I was born,” continues he, “with an infirm constitution, and afflicted in my youth with many and severe illnesses; but since I arrived to the twenty-eighth year of my age, and knew that there were sure rules for preserving health, I have observed them so carefully, that I have laboured under no distemper since that time, except now and then a fever for one day, which my fatigue in attending the sick necessarily brought upon me. A man whose body is clear from every noxious humour that can hurt it, is in no danger of contracting any illness, except from external violence or infection. And why may not proper care be taken to keep the body clear from all such obnoxious humours?”

There are four articles with regard to the preservation of health, which Galen has considered more attentively than any that went before him, viz. 1. Infancy. 2. Old Age. 3. The difference of temperaments. And 4. The care necessary to be taken by those whose time is not in their own power. I shall therefore endeavour to give a clear and succinct view of his precepts concerning these articles, in the order here set down.

1. *Of Infancy.*

Children newly born should, if possible, be fed with their mother's milk, which is much more natural to them than that of a stranger. The nurses should give them a good deal of exercise, both in the cradle and in their arms, and should be extremely diligent to find out what makes the infants uneasy when they cry, and by their unusual agitation appear to be in pain, lest their agonies should throw them into fits or into a fever. "I attended a child," says our author, "who cried incessantly, whom neither

motion, music, nor the breasts could pacify for one moment ; and upon a strict search, found that the bed in which he lay, his clothes, and body, were all nasty ; but the instant he was washed and clean dressed, he fell into a sweet sleep, which continued several hours." Infants ought to be fed with milk only, until they have cut their fore-teeth, and then accustomed by degrees to a more solid food, as bread and other light sorts of aliment, with which nurses are well acquainted. They should also be washed every morning with tepid water, and then well rubbed and dried ; the nurse observing, for this purpose, the time when the child's stomach is empty after a long sleep ; for they do hurt who wash and rub infants upon a full stomach. Galen finds great fault, and seems quite out of humour with the northern custom of plunging new-born infants into cold water, and disdainfully says, " That he does not write for Germans or such barbarians, any more than he would write for bears and lions," and yet he recommends to his polite Greeks and Romans a more uncouth and painful

practice of rubbing their tender infants all over with salt, in order to render them healthy and hardy. But time and experience have every where abolished the practice of salting, and, to the great benefit of infants, have in many places and families established the use of the cold bath, under proper restrictions.* In jus-

• The cold bath, by strengthening the solids and promoting a free perspiration, gives liveliness, warmth, and vigour to infants, highly conducive to prevent rickets, broken bellies, scrophulous disorders, and coughs, to which they are extremely obnoxious in some countries. And nature seems to have pointed out this remedy, both to the ancient and new world. Virgil informs us that it was a custom in Italy, long before the Roman times, to dip their new-born infants in the coldest streams, (*Æn. lib. 9.*) And Sir William Penn, in a letter to Dr. Bainard, has the following words: "I am assured that the American Indians wash their young infants in cold streams as soon as born, in all seasons of the year."

With regard to infants of a strong constitution, there can be no objection to the use of cold bathing, especially if, (to avoid a sudden transition from the warmth in which the fœtus was formed to an opposite extreme,) parents would defer it to the next summer after the child is born. But to guard against any possibility of danger to the infant from this daily and quick immersion of the whole body, let the nurse observe whether he becomes warm and lively immediately upon his being taken out of the water, or soon after he is rubbed dry and dressed; if so, the cold water will undoubtedly prove of service to him; but if, on the contrary, the child becomes chilly and pale, and especially if any of his limbs should be contracted or benumbed with the cold,

tice, however, to our author, I ought to say, that he is rarely guilty of any mistake in practice; and though his theory has been much improved in after ages, yet his practical observations are to this day very valuable. He proceeds in his directions, and says, "Great care should be taken of the nurse's diet, exercise, and sleep, that so her milk may be good. That milk is good which is perfectly sweet, white, and of a due consistence, neither too thick nor too thin; but bad milk is somewhat bitter or salt, of an improper consistence and colour, and of a disagreeable odour. The nurse must not go near her husband while she gives suck, and should immediately be dismissed if she is with child. Infants should not taste wine, because it heats the body and hurts the head; besides, they do not want any, and therefore feel not the benefit but only the hurt it does.*

and continue so for some time after he is rubbed dry and dressed, the use of the bath must be intermitted for a few days, and tried again when the child is brisker; or in case the same symptoms should return, it must be quite laid aside.

* On these subjects see further "*Sure Methods of Improving Health*," p. 51, 65.

A pure air is also necessary for children, not such as is permitted to stagnate in a close room, nor such as is loaded with the steams of standing waters, the filth of great cities, with exhalations from dead animals or rotten herbage. The same method of living may be observed in the second septennial period, or in the latter part of the first; with this farther care, that the child be then taught to use moderate active exercise. That is likewise the proper season to form his mind rightly, by teaching him the rudiments of useful knowledge, and by habituating him to that modesty and obedience, which will afterwards contribute greatly to the preservation of his health.

2. *Of Old Age.*

Old age, which may be called a natural distemper, or a middle state between health and sickness, is commonly dry and cold; for though the eyes, nose and mouth, often run with water, and though a cough and spitting generally attend old people,

yet these are all excrementitious humours and not a nourishing useful moisture. This coldness and dryness should be relieved with a little wine, and such food as is proper to moisten and warm them. Chafing also, or rubbing with the flesh-brush is good for them, as it increases the motion of the blood, excites a gentle heat, and thereby helps to distribute an equal nourishment to all parts of the body.* After rubbing, it will be convenient for them to walk or ride in some vehicle, but not so far as to fatigue themselves with either; for too much exercise makes them meagre, whereas moderate exercise keeps up their flesh. It is a rule not to be neglected, that old persons should persist in the use of such exercises as they have been most accustomed to; for these are not only less fatiguing, but also more entertaining and agreeable to them.† Nor is it safe for them abruptly to substitute a new exercise.

* For further information on the subject of *friction*, see *Sure Methods of Improving Health*, p. 235.

† See further remarks on this particular in the above work, p. 174.

in the place of an old one; for experience has taught us, that much walking has been hurtful to those who could bear riding* extremely well; and if any part of our body should happen to be more infirm than the rest, great care is to be taken that our exercise do not over-fatigue the weak part; but let it be so contrived that the stronger parts shall have motion enough, and the weaker parts shall receive no damage. If, for instance, a man is subject to giddiness, he ought not to use any exercise in which he must bend his head often or turn round; but rather choose to walk gently forward, or ride in some easy vehicle without fatiguing himself. Or if an old man's legs be very weak, riding in a chariot will do him much more service than walking.

Old people should avoid every sort of food that produces thick and glewy juices, as unfermented bread, cheese, pork, beef, eels and oysters;† and likewise every

* He means riding in a chariot and not on horseback.

† I believe oysters have no tendency to produce thick and glewy juices. They are, when of the best sort, a very wholesome species of food both for young and old.

thing that is hard to digest. Their bread should be mixed with a due proportion of salt, and yeast or leaven; should be well kneaded and thoroughly baked, otherwise it will occasion obstructions in the liver, spleen and kidneys.*

In case an old man should continue two whole days costive, he ought on the third to take some very gentle thing to open the body, such as he knows by experience to answer that purpose; † nor should he con-

* Long before Galen wrote, Hippocrates said, and most correctly, "Flour of wheat mixed with the bran is opening, and of small nourishment; but when pure and unmixed, nourishes much, and is not at all opening. And it is of great moment to a man's health, whether his common bread be white or brown, well or ill baked." The latter sentiment I consider to be one of great importance. Formerly every housekeeper thought fit to have home-made bread, which was consequently unadulterated, sweet and wholesome; but now the practice is to get others to make our bread for us, and therefore we know not what we eat; commonly such bread is adulterated, far from sweet, and unwholesome. The same remarks may be made respecting beer. These are articles of daily and large consumption, which, as usually made, are constipating. Is it then very mysterious that so many complain of costiveness and indigestion? I think not.

† Old people do not need to be so loose in the body as those who are young. The father of physic was of this opinion. "It is best for young people to have their bodies moderately open, and for old people to be somewhat bound." *Hippocrates, Sect. ii. Aphor. 35.*

tinue the same opening food or medicine always, but change it now and then for somewhat else, lest by becoming habitual it should lose its effect.

He should always indulge himself in sleeping, as long as will be sufficient to cherish and refresh him.

“Antiochus, the physician, when he was above four-score years old, walked from his house, three stadia, (near half a mile) to the forum, where the principal citizens of Rome met every day, and in his road visited such patients as lay near him. If he had farther to go, he took a chair or some other vehicle. He had a small room in his house warmed with a stove in winter, and temperate in summer, in which his body was well chafed and rubbed, after going to stool every morning. In the forum about nine or ten o’clock, he ate some bread and boiled honey, and stayed there talking or reading till twelve.

RHASES, an Arabian physician of great reputation, and who lived to the age of 80, says, “gentle physic is better, generally speaking, for old people than bleeding; and good wine mixed with water, their best drink.”

He then used some gentle exercise before dinner, which was very moderate, beginning always with something that was opening. His supper was either some light spoon meat, or a fowl with the broth in which it was boiled. And thus he lived with all his senses perfect, and all his limbs sound, to extreme old age."

"Telephus the grammarian, lived to almost 100 years: his breakfast was pure honey from the comb, mixed with gruel. He dined always on some salad, or some fish or fowl; and for supper he ate only a little bread, with a glass of wine and water."

An old man's own experience must determine whether a milk diet be proper for him or not, since it is surprising to see what different effects it has on different constitutions. "I knew a husbandman," says Galen, "above 100 years old, whose principal food was goat's milk, with which he mixed sometimes bread and sometimes honey; and now and then he ate it boiled with tops of thyme. A neighbour of his imagining that milk was the cause of the

old man's long life, would try it in imitation of him, but could never bear it in any form, for it lay heavy on his stomach, and soon raised a swelling in his left side. Another making the same experiment, found milk agree with him perfectly well, till after the seventh day of trial, when he felt a hard tumour in his right side which occasioned a tension, with spasms quite up to his throat. I have also known some, who, from a long use of milk, had contracted a stone in the kidneys, and some who lost their teeth, while others have lived upon it many years in good health." The benefits which arise from milk to those with whom it agrees, are, to keep the body gently open; to produce sweet juices and good flesh, especially when the milk comes from pasture full of mild and wholesome herbs; for the milk cannot be good where the herbs are too acrid, too acid, or too astringent. The animal also which gives the milk should be quite healthy, and in the flower of her age. And I should advise people to drink asses' milk and goat's milk alternately; because

goat's milk is the most nourishing, and asses' milk being thinner, is easiest of digestion.

That wine is best for old people which is strong and diuretic; it should be strong in order to diffuse a proper heat over their cold limbs, and diuretic to carry off any superfluous serosities, which by remaining in the body might become injurious to their health. They should therefore choose their wine of a light thin body, because such is commonly diuretic; and of a pale or yellow colour, because such is the strongest; but they should abstain from thick, black, or astringent wines, because they are apt to cause obstructions in the bowels. Nor indeed is sweet wine good for old men, unless they are very lean, and upon that account require rich wines to nourish them; but then they should be of the generous pale, or yellow kind.

3. *Of different Temperaments, Complexions, and Constitutions.*

We may reckon nine different temperaments of the human body, of which four are simple; the hot, the cold, the moist, and the dry; four mixed, the hot and moist, the hot and dry, the cold and moist, the cold and dry; and one which keeps a medium between all extremes, and may therefore be called the good or healthy temperament. The simple temperaments are easily known by the sight and touch. Among the mixed or compound, those which deserve the greatest regard in practice, and are most easily distinguished by their respective marks, are, the hot and dry, and the cold and moist. These being directly opposite in their natures, require each a very different management.

The most common marks of a hot and dry temperament, are large turgid veins, a strong pulse, a broad breast and shoulders, a robust, muscular, well proportioned body and limbs; black, thick

curling hair, and a rough, brown, hairy skin.

On the contrary, a soft, white, and smooth skin, fair hair, a narrow chest, small veins, a delicate body, generally plump, weak ill-shaped limbs, and a feeble pulse, denote a cold and moist complexion.

As we daily observe men's temperaments differ so widely, that what does good to one frequently does hurt to another, it is astonishing that any physician should attempt to prescribe rules for health without taking notice of this difference; for as one shoe will not fit every foot, so neither will the same manner of living agree with all men. Nor can we pronounce universally of any aliment that it is wholesome or unwholesome,* because what agrees with one has been known to make another sick. Two of my acquaintances had a warm dispute about honey; one maintained that it was unwholesome, the other affirmed the

* This assertion was made somewhat rashly. There are, indeed, but few articles of diet of which we can say *universally* that they are wholesome or unwholesome; but undoubtedly there are some which are under all circumstances unwholesome, such may be said of salted pork, for instance.

contrary, and both pleaded experience, without considering their respective temperaments; the one being a phlegmatic old man, who lived a sedentary life, with whom honey must agree, as it is of a warming, penetrating nature; the other a young man about thirty, of a hot, bilious temperament, to whom, consequently, honey must be hurtful.

Some recommend exercise promiscuously for every person, and others pretend that rest does as well.† Some prescribe wine, others water; but experience teaches us, that the same thing has often contrary effects on different persons. I knew some men, who if they abstained three days from labour were sure to be ill; others I was acquainted with, who enjoyed a good state of health, though they used little or no exercise. Primigenes of Metylene was obliged to go into a warm bath every day, otherwise he was seized with a fever. Effects we learn from experience, but the

† Most assuredly the former are very generally right, and the latter as frequently wrong.

cause of those effects we learn from reason and reflection. Why did Primigenes require such frequent bathing? "I found by the burning heat of his body, by his studious life, and by his never sweating, that he wanted a free perspiration; but his skin being thick and hard, and stopping this perspiration, he required a warm bath to mollify his skin and open his pores." I knew another whose temperament was equally hot, but did not require bathing so frequently, because by his trade of walking much about the city to buy and sell several things, and by being of a quarrelsome disposition, and fighting frequently, he kept himself, for the most part, in a sweat, which prevented a fever.

It must be farther observed, that besides prescribing a warm bath, and the most gentle exercise to hot and dry temperaments; it is also necessary that their food should produce sweet juices without any acrimony; that water should be their principal drink; that they should avoid anger, too much study, and the scorching heat of the sun; and as the heat of a tem-

perament commonly proceeds from a redundancy of bile, we should diligently enquire, whether this bile is apt to go off by stool; if it does, we need not be very solicitous about the consequences of it, for nature will do her own work; but if it returns upwards, it must be evacuated by a very gentle puke.

All the physicians and philosophers who have treated on the elements of the body with any accuracy, have condemned the dry temperament as being of itself a species of old age, and have praised the moist as the fittest to prolong life, and preserve health and vigour to extreme old age. A moist temperament is indeed inconvenient in infancy, but afterwards becomes the most healthful of all the temperaments that run into any excess. Those, therefore, who preside over health should guard against such things as dry and waste the body too much, but still without running into the contrary extreme; and this just medium is preserved by a prudent use of exercise and bathing, by keeping the natural evacuations within their proper

bounds, and especially by such food as will supply good juices, and by a moderate use of wine.

4. *Of those whose time is not in their own power.*

To statesmen and students, whose employments engross too much of their time, GALEN prescribes the three following rules: First, That after any extraordinary attendance or meditation they should live more abstemiously than usual; and affirms of himself, “That when at any time he was fatigued and spent with business, he chose the most simple food he could think of, which was commonly bread alone;”* and though he does not propose this rigorous abstinence as a model for others, yet he insists upon it, that after great fatigue people’s food should be light, and easy of digestion. His second rule is, that their common diet should be plain and simple; and such as they can easily digest. And

* See “*Sure Methods of Improving Health*,” page 360.

his third rule directs them to set apart some portion of their time for exercise every day, (whatever their engagements may be,) or, if that be impossible, to lose a little blood sometimes to prevent a plethora, and to take now and then some gentle physic to purge their bowels from the corrupted humours accumulated there by indigestion, without which precautions they must of necessity fall into bad distempers. He also advises such inferior servants as are tied down to a sedentary inactive life, to take the opportunity of festival days to relieve their bowels from corrupted humours by gentle purging. "But alas," adds he, "so great is the intemperance of the vulgar, that instead of employing those idle days in procuring health, or any other good to themselves, they, on the contrary, indulge their appetites to the utmost whenever they have any opportunity of doing it, and thereby accumulate bad humours, which afterwards break out in rheumatism, gravel, or some other distemper, which afflicts them for the remaining part of their lives."

I shall conclude Galen's precepts concerning health, with the following excellent advice which he gives to his readers: "I beseech all persons," says he, "who shall read this treatise, not to degrade themselves to a level with the brutes, or the rabble, by gratifying their sloth, or by eating and drinking promiscuously whatever pleases their palates; or by indulging their appetites of every kind. But whether they understand physic or not, let them consult their reason, and observe what agrees and what disagrees with them, that like wise men they may adhere to the use of such things as conduce to their health, and forbear every thing which by their own experience, they find to do them hurt; and let them be assured, that by a diligent observation and practice of this rule, they may enjoy a good share of health, and seldom stand in need of physic or physicians."

2. OLD PARR.

We have no ample account of Old Parr's mode of living, but I shall here introduce

what is known concerning him. Thomas Parr, the son of John Parr, of Winnington, in the parish of Alherbury, in Shropshire, was born in 1483, in the reign of Edward IV. and resided in the Strand, (at Lord Arundel's,) London, anno 1635, consequently at the age of 152 years and some odd months. He lived in the reigns of ten kings and queens, and was buried in Westminster Abbey.* He married a widow after he was 120 years of age. He is said to have been a man of a very different stamina from mankind in general, for a person who had seen him, describes him thus:—

“ From head to heel his body had all over

“ A quick-set, thick-set, nat’ral hairy cover.”

When he was about 152 years of age, he was brought up to London by Thomas Earl of Arundel, and carried to Court. The King said to him, “ You have lived longer than other men; what have you done more than other men?” He re-

* His grandson, Michael Michaelstone, lived to the great age of 127.

plied, “ I did penance when I was an hundred years old.” His chief rules for longevity are well known—“ Keep your head cool by temperance; your feet warm by exercise; rise early, and go soon to bed; and if you are inclined to get fat, keep your eyes open, and your mouth shut.”—Or in other words, “ Be moderate both in your sleep and diet.”

The celebrated Dr. Harvey, the discoverer of the circulation of the blood, drew up an account of the dissection of Parr’s body. It appears from that account that notwithstanding his great age, yet his body was found very fleshy, his breast hairy and large; his heart was great, thick, fibrous, and fat; his viscera were sound and strong, especially the stomach; his brain was entire and firm; all his inward parts appeared so healthy, that if he had not changed his diet and air, he might perhaps have lived a good while longer. He had such strength of body, that he was able, at the 130th year of his age, to do any husbandman’s work, even thrashing of corn; but coming out of a clear, thin,

and free air, into the thick air of London, and after a constant plain and homely country diet; being taken into a splendid family, that of the Earl of Arundel, where he fed high, and drank plentifully of the best wines, the natural functions of the parts of his body became overcharged, his lungs obstructed, and the habit of the whole body quite disordered, upon which there could not but soon ensue a dissolution.

3. HENRY JENKINS.

The birth-place of Henry Jenkins is unknown, but there is satisfactory evidence of his great longevity. The most respectable authors admit that he was the oldest man of modern times, whose age is satisfactorily authenticated. At the age of between ten and twelve, he was sent to Northallerton with a horse-load of arrows, previous to the battle of Flowden, which was fought on the 9th of September, 1513; and as he died on the 8th day of December, 1670, he must have been then about

169 years old. He had been often sworn in Chancery, and in other courts, to above 140 years memory; and there is a record preserved in the King's Remembrancer's Office in the Exchequer, by which it appears, "That Henry Jenkins, of Ellerton upon Swale, labourer, aged 157, was produced, and deposed as a witness." This deposition was taken in April, 1665, at Kettering, in Yorkshire. There were also four or five persons in the parish where he lived, all of them reported to be about 100 years old, who said that he was an elderly man ever since they knew him.

Little is known of his mode of living, excepting that towards the last century of his life, he was a fisherman, and not only used to wade the streams, but actually swam rivers, after he was past the age of 100 years. When he could no longer follow the occupation of a fisherman, he went begging about Bolton, and other places in Yorkshire. His diet is said to have been coarse and sour. In the account given of him in the *Philosophical Transactions*, (vol. xix. p. 266,) it is

lamented that no information had been procured of his temperament of body, his manner of living, and all other circumstances which might furnish any useful instructions to those who are anxious to ascertain the means of attaining longevity.

4. THE CARDINAL DE SALIS.

The Cardinal de Salis, Archbishop of Seville, died in 1785, at the advanced age of 110 years, and is an undoubted instance of the advantage to be derived from regular living. When asked what system he observed, he used to tell his friends, "By being old when I was young, I find myself young now I am old. I led a sober and studious, but not a lazy or sedentary life. My diet was sparing, though delicate; my liquors, the best wines of Xerez and La Mancha, of which I never exceeded a pint at any meal, except in cold weather, when I allowed myself a third more.* I rode

* It should be recollected that he here speaks of the light and unadulterated wines of Spain, liquors which have not half the strength of our best wines.

or walked, every day, except in rainy weather, when I exercised, within doors, for a couple of hours.* So far I took care of the body; and as to the mind, I endeavoured to preserve it in due temper, by a scrupulous obedience to the Divine commands. By these innocent means, I have arrived at the age of a patriarch, with less injury to my health and constitution, than many experience at forty."

5. LEWIS CORNARO.

Lewis Cornaro was descended from one of the most illustrious families in Venice; but by the ill conduct of some of his relations, had the misfortune to be deprived of the dignity of a nobleman, and excluded from all honours and public employments in the state. Chagrined at this unmerited disgrace, he retired to Padua, and married a lady of the family of Spiltemberg, whose

* James Donald, an old man who lately died in Dumbartonshire aged about 95, used to say that he made it a rule to walk at least two miles every day, either out of doors, in good weather, or within, in bad.

name was Veronica. Being in possession of a good estate, he was very desirous of having children; and after a long expectation of this happiness, his wife was delivered of a daughter, to whom he gave the name of Clara. This was his only child, who afterwards was married to John, the son of Fantini Cornaro, of a rich family in Cyprus, while that island belonged to the republic of Venice. Though he was far advanced in life when his daughter Clara came into the world, yet he lived to see her very old, and the mother of eight sons and three daughters. He was a man of sound understanding, determined courage and resolution. In his younger days he had contracted infirmities by intemperance, and by indulging his too great propensity to anger; but when he perceived the ill consequence of his irregularities, he had command enough of himself to subdue his passion and inordinate appetites. By means of great sobriety, and a strict regimen in his diet, he recovered his health and vigour, which he preserved to an extreme old age. At a very advanced

stage of life he wrote the following discourse, wherein he acquaints us with the irregularity of his youth, his reformation of manners, and the hopes he entertained of living a long time. Nor was he mistaken in his expectation, for he resigned his last breath without any agony, sitting in an elbow chair, being above 100 years old. This happened at Padua, the 26th of April, 1566. His lady, almost as old as himself, survived him but a short time, and died an easy death. They were both interred in St. Antony's church, without any pomp, pursuant to their testamentary directions.

Cornaro's rules will be best read in his own words, which are as follows:—

It is a thing past all doubt, that custom by time becomes a second nature, forcing men to use that, whether good or bad, to which they have been habituated:—nay, we see habit in many things get the better of reason.* This is so undeniably true,

* As a proof of the merit and authenticity of the following observations of Cornaro, I beg leave to quote Mr. Addison's recommendation of them, *Spectator*, vol. iii. No. 195.

that virtuous men by conversing with the wicked, very often fall into the same vicious course of life. The contrary likewise we see sometimes happen; viz. that as good morals easily change to bad, so bad morals change again to good. For instance, let a wicked man who was once virtuous, keep company with a virtuous man, and he will again become virtuous; and this alteration can be attributed to nothing but the force of habit, which is indeed very great.

“The most remarkable instance of the efficacy of temperance, towards the procuring long life, is what we meet with in a little book, published by Lewis Cornaro the Venetian; which I the rather mention, because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty, when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch, that at fourscore he published his book, which has been translated into English under the title of *Sure and certain methods of attaining a long and healthy life*. He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it, is rather a recommendation than a discredit to it.”

Seeing many examples of this, and besides, considering that, in consequence of this great force of habit, three bad customs have got footing in Italy within a few years, even within my own memory; the first, flattery and ceremoniousness; the second, Lutheranism,* which some have most preposterously embraced; the third, intemperance; and that these three vices, like so many cruel monsters, leagued, as indeed they are, against mankind, have gradually prevailed so far, as to rob civil life of its sincerity, the soul of its piety, and the body of its health; I have resolved to treat of the last of these vices, and prove that it is an abuse, in order to extirpate it, if possible. As to the second, Lutheranism, and the first, flattery, I am certain that some great genius or another will soon undertake the task of exposing their deformity, and effectually suppressing them.

* The author writes with the prejudice of a zealous Roman Catholic against the glorious doctrines of the reformation, which he here distinguishes by the name of Lutheranism. This was owing to the artifices of the Romish clergy in those days, by whom the reformed religion was misrepresented, as introductive of licentiousness and debauchery.

Therefore, I firmly hope that, before I die, I shall see these three abuses conquered and driven out of Italy; and this country of course restored to its former laudable and virtuous customs.

To come then to that abuse, of which I have proposed to speak, namely, intemperance; I say, that it is a great pity it should have prevailed so much, as entirely to banish sobriety. Though all are agreed, that intemperance is the offspring of gluttony, and sober living of abstemiousness; the former, nevertheless, is considered as a virtue and a mark of distinction, and the latter, as dishonourable and the badge of avarice. Such mistaken notions are entirely owing to the power of custom, established by our senses and irregular appetites; these have blinded and besotted men to such a degree, that, leaving the paths of virtue, they have followed those of vice, which lead them before their time to an old age, burthened with strange and mortal infirmities, so as to render them quite decrepid before forty, contrary to the effects of sobriety, which, before it

was banished by this destructive intemperance, used to keep men sound and hearty to the age of eighty and upwards. O wretched and unhappy Italy! do not you see, that intemperance murders every year more of your subjects, than you could lose by the most cruel plague, or by fire and sword in many battles? Those truly shameful feasts, now so much in fashion, and so intolerably profuse, that no tables are large enough to hold the dishes, which renders it necessary to heap them one upon another; those feasts, I say, are so many battles; and how is it possible to support nature by such a variety of contrary and unwholesome foods? Put a stop to this abuse, for God's sake, for there is not, I am certain of it, a vice more abominable than this in the eyes of the Divine Majesty. Drive away this new kind of death, as you have banished the plague, which, though it formerly used to make such havoc, now does little or no mischief, owing to the laudable practice of attending more to the goodness of the provisions brought to our markets. There are means

still left to banish intemperance, and such means too, that every man may have recourse to them without any assistance. Nothing more is requisite for this purpose, than to live up to the simplicity dictated by nature, which teaches us to be content with little, to pursue the medium of holy abstemiousness and divine reason, and to accustom ourselves to eat no more than is absolutely necessary to support life ; considering that what exceeds this, is disease and death, and merely gives the palate a satisfaction, which, though but momentary, brings on the body a long and lasting train of disagreeable sensations and diseases, and at length destroys it along with the soul. How many friends of mine, men of the finest understanding, and most amiable disposition, have I seen carried off by this plague in the flower of their youth ? who, were they now living, would be an ornament to the public, and whose company I should enjoy with as much pleasure as I now feel concern at their loss.

In order, therefore, to put a stop to so great an evil, I have resolved, by this short

discourse, to demonstrate, that intemperance is an abuse which may be easily removed, and that the good old sober living may be substituted in its stead; and this I undertake the more readily, as many young men of the best understanding, knowing that it is a vice, have requested it of me, moved thereto by seeing their fathers drop off in the flower of their youth, and me so sound and hearty at the age of 81. They expressed a desire to reach the same term, nature not forbidding us to wish for longevity: and old age being, in fact, that time of life in which prudence can be best exercised, and the fruits of all the other virtues enjoyed with less opposition, the passions being then so subdued, that man gives himself up entirely to reason. They beseeched me to let them know the method pursued by me to attain it; and then finding them intent upon so laudable a pursuit, I have resolved to treat of that method, in order to be of service not only to them, but to all those who may be willing to peruse this discourse. I shall, therefore, give my reasons for renouncing

intemperance, and betaking myself to a sober course of life; declare freely the method pursued by me for that purpose, and then set forth the effects of so good a habit upon me; whence it may be clearly gathered, how easy it is to remove the abuse of intemperance. I shall conclude, by shewing how many conveniencies and blessings are the consequences of a sober life.

I say then, that the heavy train of infirmities, which had not only invaded, but even made great inroads in my constitution, were my motives for renouncing intemperance, to which I had been greatly addicted; so that in consequence of it, and the badness of my constitution, my stomach being exceedingly cold and moist, I was fallen into different kinds of disorders, such as pains in my stomach, and often stitches, and species of the gout; attended by what was still worse, an almost continual slow fever, a stomach generally out of order, and a perpetual thirst. From these natural and acquired disorders the best delivery I had to hope

for, was death, to put an end to the pains and miseries of life; a period very remote in the regular course of nature, though I had hastened it by my irregular manner of living. Finding myself, therefore, in such unhappy circumstances between my thirty-fifth and fortieth year, every thing that could be thought of having been tried to no purpose to relieve me, the physicians gave me to understand, that there was but one method left to get the better of my complaints, provided I would resolve to use it, and patiently persevere in it. This was a sober and regular life, which they assured me would be still of the greatest service to me, and would be as powerful in its effects, as the intemperate and irregular one had been, in reducing me to the present low condition: and that I might be fully satisfied of its salutary effects, for though by my irregularities I was become infirm, I was not reduced so low, but that a temperate life, the opposite in every respect to an intemperate one, might still entirely recover me. And, besides, it in fact appears, such a regular life, whilst

observed, preserves men of a bad constitution, and far gone in years, just as a contrary course has the power to destroy those of the best constitution, and in their prime; for this plain reason, that different modes of life are attended by different effects; art following, even herein, the steps of nature, with equal power to correct natural vices and imperfections. This is obvious in husbandry and the like. They added, that if I did not immediately have recourse to such a regimen, I could receive no benefit from it in a few months, and that in a few more I must resign myself to death.

These solid and convincing arguments made such an impression on me, that, mortified as I was besides, by the thoughts of dying in the prime of life, and at the same time perpetually tormented by various diseases; I immediately concluded, that the foregoing contrary effects could not be produced but by contrary modes of living; and, therefore, full of hopes, resolved, in order to avoid at once both death and disease, to betake myself to a regular

course of life. Having, upon this, inquired of them what rules I should follow, they told me, that I must not use any food, solid or liquid, but such as, being generally prescribed to sick persons, is, for that reason, called diet, and both very sparingly. These directions, to say the truth, they had before given me; but it was at a time of life when, impatient of such restraint, and finding myself satiated, as it were, with such food, I could not put up with it, and therefore eat freely of every thing I liked best; and likewise, feeling myself in a manner parched up by the heat of my disease, made no scruple of drinking, and in large quantities, the wines that best pleased my palate. This, indeed, like all other patients, I kept a secret from my physicians. But, when I had once resolved to live sparingly, and according to the dictates of reason, seeing that it was no difficult matter, nay, that it was my duty as a man so to do, I entered with so much resolution upon this new course of life, that nothing has been since able to divert me from it. The consequence was,

that in a few days I began to perceive that such a course agreed with me very well; and by pursuing it, in less than a year, I found myself (some persons, perhaps, will not believe it) entirely freed from all my complaints.

Having thus recovered my health, I began seriously to consider the power of temperance, and say to myself, that if this virtue had efficacy enough to subdue such grievous disorders as mine, it must have still greater to preserve me in health, to help my bad constitution, and comfort my very weak stomach. I therefore applied myself diligently to discover what kinds of food suited me best. But, first, I resolved to try whether those which pleased my palate, agreed or disagreed with my stomach, in order to judge for myself of the truth of that proverb, which I once held for true, and is universally held as such in the highest degree, insomuch that epicures, who give a loose to their appetites, lay it down as a fundamental maxim. This proverb is, that whatever pleases the palate, must agree with the

stomach and nourish the body; or whatever is palatable must be equally wholesome and nourishing. The issue was, that I found it to be false: for, though rough and very cold wines, as likewise melons and other fruits, sallad, fish, and pork, tarts, garden-stuff, pastry, and the like, were very pleasing to my palate, they disagreed with me notwithstanding. Having thus convinced myself that the proverb in question was false, I looked upon it as such; and, taught by experience, I gave over the use of such meats and wines, and likewise of ice; chose wine suited to my stomach, drinking of it but the quantity I knew I could digest. I did the same by my meat, as well in regard to quantity as to quality, accustoming myself never to cloy my stomach with eating or drinking; but constantly rise from table with a disposition to eat and drink still more. In this I conformed to the proverb, which says, that a man, to consult his health, must check his appetite. Having in this manner, and for these reasons, conquered intemperance and irregularity, I betook myself entirely

to a temperate and regular life: which effected in me the alteration already mentioned, that is, in less than a year it rid me of all those disorders, which had taken so deep a root in me; nay, as I have already observed, had made such a progress, as to be in a manner incurable. It had likewise this other good effect, that I no longer experienced those annual fits of sickness with which I used to be afflicted while I followed a different, that is, a sensual, course of life; for then I used to be attacked every year with a strange kind of fever, which sometimes brought me to death's door. From this disease, then, I also freed myself, and became exceeding healthy, as I have continued from that time forward to this very day; and for no other reason than that I never trespassed against regularity, which, by its infinite efficacy, has been the cause that the meat I constantly eat, and the wine that I constantly drink, being such as agree with my constitution, and, taken in proper quantities, imparted all their virtue to my body, and then left it without difficulty,

and without engendering in it any bad humours.

In consequence, therefore, of my taking such methods, I have always enjoyed, and (God be praised) actually enjoy, the best of healths. It is true, indeed, that besides the two foregoing most important rules relative to eating and drinking, which I have ever been very scrupulous to observe, that is, not to take of any thing but as much as my stomach can easily digest, and to use those things only which agree with me; I have carefully avoided heat, cold, and extraordinary fatigue, interruption of my usual hours of rest, excessive venery, making any stay in bad air, and exposing myself to the wind and sun; for these too, occasion great disorders. But then, fortunately, there is no great difficulty in avoiding them, the love of life and health having more sway over men of understanding, than any satisfaction they could find in doing what must be extremely hurtful to their constitution. I have likewise done all that lay in my power to avoid those evils which we do not find so

easy to remove. These are melancholy, hatred and other violent passions, which appear to have the greatest influence over our bodies. However, I have not been able to guard so well against either one or the other kind of those disorders, as not to suffer myself now and then to be hurried away by many, not to say all, of them; but I have reaped the benefit of knowing by experience that these passions have, in the main, no great influence over bodies governed by the two foregoing rules of eating and drinking, and therefore can do them but very little harm; so that it may, with great truth, be affirmed, that whoever observes these two capital rules is liable to very little inconveniency from any other excesses. This Galen, who was an eminent physician, observed before me. He affirms, that so long as he followed these rules relative to eating and drinking, he suffered but little from other disorders, so little, that they never gave him above a day's uneasiness. That what he says is true I am a living witness, and so are many others who know me, and have seen

how often I have been exposed to heats and colds, and such other disagreeable changes of weather; and have likewise seen me (owing to various misfortunes which have more than once befallen me) greatly disturbed in mind. For they cannot only say of me, that such disturbance of mind has done me very little harm, but they can aver of many others, who did not lead a sober and regular life, that it proved very prejudicial to them, amongst whom was a brother of my own, and others of my family, who trusting to the goodness of their constitution, did not follow my way of living. The consequence hereof was a great misfortune to them, the perturbations of the mind having thereby acquired an extraordinary influence over their bodies. Such, in a word, was their grief and dejection at seeing me involved in expensive law-suits, commenced against me by great and powerful men, that, fearing I should be cast, they were seized with that melancholy humour with which intemperate bodies always abound; and these humours had such an influence over

them, and increased to such a degree, as to carry them off before their time; whereas I suffered nothing on the occasion, as I had in me no superfluous humours of that kind. Nay, in order to keep up my spirits, I brought myself to think that God had raised up these suits against me, in order to make me more sensible of my strength of body and mind, and that I should get the better of them with honour and advantage, as it in fact came to pass: for, at last, I obtained a decree exceeding favourable to my fortune and my character, which, though it gave me the highest pleasure, had not the power to do me any harm in other respects. Thus it is plain, that neither melancholy, nor any other affection of the mind, can hurt bodies governed with temperance and regularity.

But I must go a step farther, and say, that even misfortunes themselves can do but very little mischief, or cause but very little pain, to such bodies; and that this is true I have myself experienced at the age of 70. I happened, as is often the case, to be in a coach, which, going at a pretty

smart rate, was overset, and, in that condition, drawn a considerable way by the horses before means could be found to stop them; whence I received so many shocks and bruises, that I was taken out with my head and all the rest of my body terribly battered, and a dislocated leg and arm. When I was brought home, the family immediately sent for the physicians, who, on their arrival, seeing me in so bad a plight, concluded that within three days I should die, nevertheless, they would try what good two things would do me; one was to bleed me, the other to purge me; and thereby prevent my humours altering, as they every moment expected, to such a degree as to ferment greatly, and bring on a high fever. But I, on the contrary, who knew that the sober life I had led for many years past had so well united, harmonized, and disposed my humours, as not to leave it in their power to ferment to such a degree, refused to be either bled or purged. I just caused my leg and arm to be set, and suffered myself to be rubbed with some oils, which they said were

proper on the occasion. Thus, without using any other kind of remedy, I recovered, as I thought I should, without feeling the least alteration in myself, or any other bad effects from this accident; a thing which appeared miraculous even in the eyes of the physicians. Hence we are to infer, that whoever leads a sober and regular life, and commits no excess in his diet, can suffer but very little from disorders of any other kind, or external accidents. On the contrary, I conclude, especially from the late trial I have had, that excesses in eating and drinking are fatal. Of this I convinced myself four years ago, when, by the advice of my physicians, the instigation of my friends, and the importunity of my own family, I consented to such an excess, which, as it will appear hereafter, was attended with far worse consequences than could naturally be expected. This excess consisted in increasing the quantity of food I generally made use of; which increase alone brought on me a most cruel fit of sickness. And, as it is a case so much in point to

the subject in hand, and the knowledge of it may be useful to some of my readers, I shall take the trouble to relate it.

I say then, that my dearest friends and relations, actuated by the warm and laudable affection and regard they have for me, seeing how little I eat, represented to me, in conjunction with my physicians, that the sustenance I took could not be sufficient to support one so far advanced in years, when it was become necessary not only to preserve nature, but to increase its vigour. That, as this could not be done without food, it was absolutely incumbent upon me to eat a little more plentifully. I, on the other hand, produced my reasons for not complying with their desires. These were, that nature is content with little, and that with this little I had preserved myself so many years; and that, to me, the habit of it was become a second nature; and that it was more agreeable to reason, that, as I advanced in years, and lost my strength, I should rather lessen than increase the quantity of my food; farther, that it was but natural

to think that the powers of the stomach grew weaker from day to day; on which account I could see no reason to make such an addition. To corroborate my arguments, I alleged those two natural and very true proverbs; one, that he who has a mind to eat a great deal must eat but little; which is said for no other reason than this, that eating little makes a man live very long; and living very long he must eat a great deal. The other proverb was, that what we leave after making a hearty meal does us more good than what we have eat. But neither these proverbs, nor any other argument I could think of, were able to prevent their teasing me more than ever. Wherefore, not to appear obstinate, or affect to know more than the physicians themselves; but, above all, to please my family, who very earnestly desired it, from a persuasion that such an addition to my usual allowance would preserve my strength, I consented to increase the quantity of food, but with two ounces only. So that, as before, what with bread, meat, the yolk of an egg, and

soup, I eat as much as weighed in all twelve ounces, neither more nor less, I now increased it to fourteen; and, as before I drank but fourteen ounces of wine, I now increased it to sixteen. This increase and irregularity had, in eight days time, such an effect upon me, that, from being cheerful and brisk, I began to be peevish and melancholy, so that nothing could please me, and was constantly so strangely disposed, that I neither knew what to say to others, nor what to do with myself. On the twelfth day I was attacked with a most violent pain in my side, which held me twenty-two hours, and was succeeded by a terrible fever, which continued thirty-five days and as many nights, without giving me a moment's respite, though, to say the truth, it began to abate gradually on the fifteenth; but, notwithstanding such abatement, I could not, during the whole time, sleep half a quarter of an hour together, inso-much that every one looked upon me as a dead man. But, God be praised, I recovered, merely by my former regular course

of life, though then in my seventy-eighth year, and in the coldest season of a very cold year, and reduced to a mere skeleton; and I am positive that it was the great regularity I had observed for so many years, and that only, which rescued me from the jaws of death. In all that time I never knew what sickness was, unless I may call by that name some slight indispositions of a day or two's continuance; the regular life I had led, as I have already taken notice, for so many years, not having permitted any superfluous or bad humours to breed in me; or if they did, to acquire such strength and malignity, as they generally acquire in the superannuated bodies of those who live without rule. And as there was not any old malignity in my humours, (which is the thing that kills people), but only that which my new irregularity had occasioned, this fit of sickness, though exceeding violent, had not strength enough to destroy me. This it was, and nothing else, that saved my life; whence may be gathered, how great is the power and efficacy of regularity;

and how great, likewise, is that of irregularity, which in a few days could bring on me so terrible a fit of sickness, just as regularity had preserved me in health for so many years.

And it appears to me a no weak argument, that, since the world, consisting of the four elements, is upheld by order, and our life, as to the body, is no other than a harmonious combination of the same four elements, so it should be preserved and maintained by the very same order; and on the other hand, it must be worn out by sickness, or destroyed by death, which are produced by the contrary effects. By order the arts are more easily learned; by order armies are rendered victorious; by order, in a word, families, cities, and even states, are maintained. Hence, I concluded, that orderly living is no other than a most certain cause and foundation of health and long life; nay, I cannot help saying, that it is the only and true medicine; and whoever weighs the matter well, must also conclude that this is really the case. Hence it is, that when a phy-

sician comes to visit a patient, the first thing he prescribes is to live regularly. In like manner, when a physician takes leave of a patient on his being recovered, he advises him, as he tenders his health, to lead a regular life. And it is not to be doubted, that, were a patient so recovered to live in that manner, he could never be sick again, as it removes every cause of illness; and so, for the future, would never want either physician or physic. Nay, by attending duly to what I have said, he would become his own physician, and, indeed, the best he could have; since, in fact, no man can be a perfect physician to any one but himself. The reason of which is, that any man may, by repeated trials, acquire a perfect knowledge of his own constitution, and the most hidden qualities of his body, and what wine and food agree with his stomach. Now, it is so far from being an easy matter to know these things perfectly of another, that we cannot, without much trouble, discover them in ourselves, since a great deal of time and repeated trials, are requisite for that purpose.

These trials are, indeed, (if I may say it) more than necessary, as there is a greater variety in the natures and constitutions of different men than in their persons. Who could believe that old wine, wine that had passed its first year should disagree with my stomach, and new wine agree with it? and that pepper, which is looked upon as a warm spice, should not have a warm effect upon me, insomuch that I find myself more warmed and comforted by cinnamon? Where is the physician that could have informed me of these two latent qualities, since I myself, even by a long course of observation, could scarce discover them? From all these reasons it follows, that it is impossible to be a perfect physician to another. Since, therefore, a man cannot have a better physician than himself, nor any physic better than a regular life, a regular life he ought to embrace.

I do not, however, mean that, for the knowledge and cure of such disorders as often befall those who do not live regularly, there is no occasion for a physician, and that his assistance ought to be slighted.

For, if we are apt to receive such great comfort from friends who come to visit us in our illness, though they do no more than testify their concern for us, and bid us be of good cheer, how much more regard ought we to have for the physician, who is a friend that comes to see us in order to relieve us, and promises us a cure? But, for the bare purpose of keeping ourselves in good health, I am of opinion, that we should consider as a physician, this regular life, which, as we have seen, is our natural and proper physic, since it preserves men, even those of a bad constitution, in health; makes them live sound and hearty to the age of 100 and upwards; and prevents their dying of sickness, not through a corruption of their humours, but merely by a dissolution of their radical moisture, when quite exhausted; all which effects several wise men have attributed to potable gold, and the elixir, sought for by many, but discovered by few. However, to confess the truth, men, for the most part, are very sensual and intemperate, and love to

satisfy their appetites, and to commit every excess ; therefore, seeing that they cannot avoid being greatly injured by such excess, as often as they are guilty of it, they, by way of apologizing for their conduct, say, that it is better to live 10 years less, and enjoy themselves ; not considering of what importance are 10 years more of life, especially a healthy life, and at a maturer age, when men become sensible of their progress in knowledge and virtue, which cannot attain to any degree of perfection before this period of life.

Not to speak, at present, of many other advantages, I shall barely mention that, in regard to letters and the sciences, far the greatest number of the best and most celebrated books extant, were written during that period of life, and those 10 years, which some make it their business to undervalue, in order to give a loose to their appetites. Be that as it will, I would not act like them ; I rather coveted to live these 10 years, and, had I not done so, I should never have finished those tracts, which I have composed, in conse-

quence of my having been sound and hearty these 10 years past, and which I have the pleasure to think will be of service to others. These sensualists add, that a regular life is such as no man can lead. To this I answer, Galen, who was so great a physician, led such a life, and chose it as the best physic; the same did Plato, Cicero, Isocrates, and many other great men of former times, whom, not to tire the reader, I shall forbear naming; and, in our own days, Pope Paul Farnese led it, and Cardinal Bembo; and it was for that reason they lived so long: likewise our two doges, Lando and Donato; besides many others of meaner condition, and those who live not only in cities, but also in different parts of the country, who all found great benefit by conforming to this regularity. Therefore, since many have led this life, and many actually lead it, it is not such a life but that every one may conform to it, and the more so, as no great difficulty attends it; nothing, indeed, being requisite but to begin in good earnest, as the above-mentioned Cicero

affirms, and all those who now live in this manner. Plato, you will say, though he himself lived very regularly, affirms, notwithstanding, that in republics men cannot do so, being often obliged to expose themselves to heat, cold, and several other kinds of hardship, and other things, which are all so many disorders, and incompatible with a regular life. I answer, as I have already observed, that these are not disorders attended with any bad consequence, or which affect either health or life, when the man who undergoes them observes the rules of sobriety, and commits no excess in the two points concerning diet, which a republican may very well avoid; nay, it is requisite he should avoid; because by so doing, he may be sure either to escape those disorders, which otherwise it would be no easy matter for him to escape while exposed to these hardships, or, in case he should not escape them, he may more easily and speedily prevent their bad effects.

Here it may be objected, and some actually object, that he who leads a regular

life, having constantly, when well, made use of food fit for the sick, and in small quantities, has no resource left in case of illness. To this I might, in the first place, answer, that nature, desirous to preserve man in good health as long as possible, informs him, herself, how he is to act in time of illness; for she immediately deprives him, when sick, of his appetite, in order that he may eat but little; because nature (as I have said already) is satisfied with little; wherefore, it is requisite that a man, when sick, whether he has been a regular or irregular liver, should use no meats, but such as are suited to his disorder; and of these even in a much smaller quantity than he was wont to do when in health. For were he to eat as much as he used to do, he would die by it; because it would be only adding to the burden with which nature was already oppressed, by giving her a greater quantity of food than she can in such circumstances support; and this, I imagine, would be a sufficient caution to any sick person. But, independent of all this, I

might answer some others, and still better, that whoever leads a regular life cannot be sick, or at least but seldom, and for a short time; because, by living regularly, he extirpates every seed of sickness; and thus, by removing the cause, prevents the effect; so that he, who pursues a regular course of life, need not be apprehensive of illness, as he need not be afraid of the effect who has guarded against the cause.

Since it therefore appears that a regular life is so profitable and virtuous, so lovely and so holy, it ought to be universally followed and embraced; and the more so, as it does not clash with the means or duties of any station, but is easy to all; because, to lead it, a man need not tie himself down to eat so little as I do, or not to eat fruit, fish, and other things of that kind, from which I abstain, who eat little, because it is sufficient for my puny and weak stomach; and fruit, fish, and other things of that kind, disagree with me, which is my reason for not touching them. Those, however, with whom such things agree, may, and ought to eat of

them; since they are not by any means forbid the use of such sustenance. But then, both they, and all others, are forbid to eat a greater quantity of any kind of food, even of that which agrees with them, than what their stomachs can easily digest: the same is to be understood of drink. Hence it is that those, with whom nothing disagrees, are not bound to observe any rule but that relating to the quantity, and not to the quality, of their food; a rule which they may, without the least difficulty in the world, comply with.

Let nobody tell me, that there are numbers, who, though they live most irregularly, live in health and spirits, to those remote periods of life attained by the most sober; for, this argument being grounded on a case full of uncertainty and hazard, and which, besides, so seldom occurs as to look more like a miracle than the work of nature, men should not suffer themselves to be thereby persuaded to live irregularly, nature having been too liberal to those who did so without suffering by it; a favour which very few have any right to

expect. Whoever, trusting to his youth, or the strength of his constitution, or the goodness of his stomach, slights these observations, must expect to suffer greatly by so doing, and live in constant danger of disease and death. I therefore affirm, that an old man, even of a bad constitution, who leads a regular and sober life, is surer of a long one, than a young man of the best constitution, who leads a disorderly life. It is not to be doubted, however, that a man blessed with a good constitution may, by living temperately, expect to live longer than one whose constitution is not so good; and that God and nature can dispose matters so, that a man shall bring into the world with him so sound a constitution as to live long and healthy, without observing such strict rules; and then die in a very advanced age, through a mere dissolution of his elementary parts; as was the case in Venice, of the procurator Thomas Contarini; and in Padua, of the cavalier Antonio Capo di Vacca. But it is not one man in a hundred thousand that so much can be said of. If others

have a mind to live long and healthy, and die without sickness of body or mind, but by mere dissolution, they must submit to live regularly, since they cannot otherwise expect to enjoy the fruits of such a life, which are almost infinite in number, and each of them, in particular, of infinite value. For, as such regularity keeps the humours of the body cleansed and purified, it suffers no vapours to ascend from the stomach to the head; hence the brain of him, who lives in that manner, enjoys such a constant serenity that he is always perfectly master of himself. He, therefore, easily soars above the low and groveling concerns of this life, to the exalted and beautiful contemplation of heavenly things, to his exceeding great comfort and satisfaction; because he, by this means, comes to consider, know, and understand, that which otherwise he would never have considered, known, or understood; that is, how great is the power, wisdom, and goodness, of the Deity. He then descends to nature, and acknowledges her for the daughter of God, and sees, and

even feels with his hands, that, which in any other age, or with a perception less clear, he could never have seen or felt. He then truly discerns the brutality of that vice into which they fall who know not how to subdue their passions, and those three importunate lusts, which, one would imagine, came altogether into the world with us, in order to keep us in perpetual anxiety and disturbance. These are, the lust of the flesh, the lust of honours, and the lust of riches; which are apt to increase with years in such old persons as do not lead a regular life; because, in their passage through the stage of manhood, they did not, as they ought, renounce sensuality and their passions, and take up with sobriety and reason; virtues which men of a regular life did not neglect when they passed through the above-mentioned stage. For, knowing such passions and such lusts to be inconsistent with reason, by which they are entirely governed, they at once broke loose from all temptations to vice; and, instead of being slaves to their inordinate appetites, they

applied themselves to virtue and good works; and, by these means, they altered their conduct, and became men of good and sober lives. When, therefore, in process of time, they see themselves brought by a long series of years to their dissolution, conscious that, through the singular mercy of God, they had so sincerely relinquished the paths of vice as never afterwards to enter them, and moreover hoping, through the merits of our saviour Jesus Christ, to die in his favour, they do not suffer themselves to be cast down at the thoughts of death, knowing that they must die. This is particularly the case, when, loaded with honour, and sated with life, they see themselves arrived at that age which not one in many thousands of those who live otherwise ever attains. They have still the greater reason not to be dejected at the thoughts of death, as it does not attack them violently and by surprise, with a bitter and painful turn of their humours, with feverish sensations, and sharp pains, but steals upon them insensibly, and with the greatest ease and

gentleness: such an end proceeding entirely from an exhaustion of the radical moisture, which decays by degrees, like the oil of a lamp, so that they pass gently without any sickness, from this terrestrial and mortal to a celestial and eternal life.

O holy and truly happy regularity! How holy and happy should men, in fact, deem thee, since the opposite habit is the cause of such guilt and misery, as evidently appears to those who consider the opposite effects of both! so that men should know thee by thy voice alone, and thy lovely name; for what a glorious name, what a noble thing, is an orderly and sober life! as, on the contrary, the bare mention of disorder and intemperance is offensive to our ears. Nay, there is the same difference between the mentioning these two things as between the uttering of the words angel and devil.

Thus I have assigned my reasons for abandoning intemperance, and betaking myself entirely to a sober life; with the method I pursued in doing so, and what was the consequence of it; and, finally,

the advantages and blessings which a sober life confers upon those who embrace it. Some sensual inconsiderate persons affirm, that a long life is no blessing; and that the state of a man, who has passed his seventy-fifth year, cannot really be called life, but death; but this is a great mistake, as I shall fully prove: and it is my sincere wish, that all men would endeavour to attain my age, in order that they too may enjoy that period of life which of all others is the most desirable.

I will therefore give an account of my recreations, and the relish which I find at this stage of life, in order to convince the public (which may likewise be done by all those who know me) that the state I have now attained to is by no means death, but real life; such a life as by many is deemed happy, since it abounds with all the felicity that can be enjoyed in this world. And this testimony they will give, in the first place, because they see, and not without the greatest amazement, the good state of health and spirits I enjoy; how I mount my horse without any assistance,

or advantage of situation; and how I not only ascend a single flight of stairs, but climb up a hill from bottom to top, afoot, and with the greatest ease and unconcern; then how gay, pleasant, and good-humoured, I am; how free from every perturbation of mind, and every disagreeable thought; in lieu of which, joy and peace have so firmly fixed their residence in my bosom as never to depart from it. Moreover, they know in what manner I pass my time, so as not to find life a burden; seeing I can contrive to spend every hour of it with the greatest delight and pleasure, having frequent opportunities of conversing with many honourable gentlemen, men valuable for their good sense and manners, their acquaintance with letters, and every other good quality. Then, when I cannot enjoy their conversation, I betake myself to the reading of some good book. When I have read as much as I like, I write; endeavouring in this, as in every thing else, to be of service to others, to the utmost of my power. And all these things I do with the greatest ease to my-

self, at their proper season, and in my own house; which, besides being situated in the most beautiful quarter of this noble and learned city of Padua, is, in itself really convenient and handsome, such, in a word, as it is no longer the fashion to build; for, in one part of it, I can shelter myself from extreme heat, and, in the other, from extreme cold, having contrived the apartments according to the rules of architecture, which teach us what is to be observed in practice.

Besides this house, I have my several gardens supplied with running waters, and in which I always find something to do that amuses me. I have another way of diverting myself, which is, going every April and May, and likewise every September and October, for some days, to enjoy an eminence belonging to me in the Euganean mountains, and in the most beautiful part of them, adorned with fountains and gardens; and, above all, a convenient and handsome lodge, in which place I likewise now and then make one in some hunting party suitable to my taste

and age. Then I enjoy for as many days my villa in the plain, which is laid out in regular streets, all terminating in a large square, in the middle of which stands the church, suited to the condition of the place. This villa is divided by a wide and rapid branch of the river Brenta, on both sides of which there is a considerable extent of country, consisting entirely of fertile and well cultivated fields. Besides, this district is now, God be praised, exceedingly well inhabited, which it was not at first, but rather the reverse; for it was marshy, and the air so unwholesome as to make it a residence fitter for snakes than men. But, on my draining off the waters the air mended, and people resorted to it so fast, and increased to such a degree, that it soon acquired the perfection in which it now appears: hence I may say with truth, that I have offered in this place an altar and a temple to God, with souls to adore him: these are things which afford me infinite pleasure, comfort, and satisfaction, as often as I go to see and enjoy them.

At the same seasons, every year, I revisit some of the neighbouring cities, and enjoy such of my friends as live there, taking the greatest pleasure in their company and conversation; and by their means I also enjoy the conversation of other men of parts, who live in the same places; such as architects, painters, sculptors, musicians, and husbandmen, with whom this age most certainly abounds. I visit their new works; I revisit their former ones; and I always learn something which gives me satisfaction. I see the palaces, gardens, antiquities; and with these the squares and other public places, the churches, the fortifications, leaving nothing unobserved, from whence I may reap either entertainment or instruction. But what delights me most is, in my journies backwards and forwards, to contemplate the situation and other beauties of the places I pass through; some in the plain, others on hills, adjoining to rivers or fountains; with a great many fine houses and gardens. Nor are my recreations rendered less agreeable and entertaining by

my not seeing well, or not hearing readily every thing that is said to me, or by any other of my faculties not being perfect; for they are all, thank God, in the highest perfection; particularly my palate, which now relishes better the simple fare I eat, wherever I happen to be, than it formerly did the most delicate dishes, when I led an irregular life. Nor does the change of beds give me any uneasiness, so that I sleep everywhere soundly and quietly, without experiencing the least disturbance; and all my dreams are pleasant and delightful.

It is likewise with the greatest pleasure and satisfaction I behold the success of an undertaking so important to this state,—I mean that of draining and improving so many uncultivated pieces of ground, an undertaking begun within my memory, and which I never thought I should live to see completed, knowing how slow republics are apt to proceed in enterprises of great importance. Nevertheless, I have lived to see it, and was even in person in these marshy places along with those appointed to superintend the draining of

them, for two months together, during the greatest heats of summer, without ever finding myself the worse for the fatigues and inconveniences I suffered; of so much efficacy is that orderly life which I every where constantly lead.

What is more, I am in the greatest hopes, or rather sure, to see the beginning and completion of another undertaking of no less importance, which is that of preserving our estuary or port, that last and wonderful bulwark of my dear country, the preservation of which (it is not to flatter my vanity I say it, but merely to do justice to truth) has been more than once recommended by me to this republic, by word of mouth, and in writings which cost me many nights study. And to this dear country of mine, as I am bound by the laws of nature to do every thing from which it may reap any benefit, so I most ardently wish perpetual duration, and a long succession of every kind of prosperity. Such are my genuine and no trifling satisfactions; such are the recreations and diversions of my old age, which

is so much the more to be valued than the old age, or even youth, of other men, because being freed, by God's grace, from the perturbations of the mind, and the infirmities of the body, it no longer experiences any of those contrary emotions which torment a number of young men, and many old ones destitute of strength and health, and every other blessing.

And if it be lawful to compare little matters and such as are esteemed trifling, to affairs of importance, I will further venture to say, that such are the effects of this sober life, that, at my present age of eighty-three, I have been able to write a very entertaining comedy, abounding with innocent mirth and pleasant jests. This species of composition is generally the child and offspring of youth, as tragedy is that of old age; the former being, by its facetious and sprightly turn, suited to the bloom of life, and the latter, by its gravity, adapted to riper years. Now, if that good old man,* a Grecian by birth, and a poet,

* Sophocles.

was so much extolled for having written a tragedy at the age of 73, and, on that account alone, reputed of sound memory and understanding, though tragedy be a grave and melancholy poem, why should I be deemed less happy; and to have a smaller share of memory and understanding, who have, at an age, ten years more advanced than his, written a comedy, which, as every one knows, is a merry and pleasant kind of composition? And, indeed, if I may be allowed to be an impartial judge in my own cause, I cannot help thinking that I am now of sounder memory and understanding, and heartier, than he was when ten years younger.

And, that no comfort might be wanting to the fulness of my years, whereby my great age may be rendered less irksome, or rather the number of my enjoyments increased, I have the additional comfort of seeing a kind of immortality in a succession of descendants. For, as often as I return home, I find there, before me, not one or two, but eleven, grandchildren, the oldest of them eighteen, and the youngest two;

all the offspring of one father and one mother; all blessed with the best health; and, by what as yet appears, fond of learning, and of good parts and morals. Some of the youngest I always play with, and, indeed, children from three to five are only fit for play. Those above that age I make companions of; and, as nature has bestowed very fine voices upon them, I amuse myself, besides, with seeing and hearing them sing, and play on various instruments. Nay, I sing myself, as I have a better voice now, and a clearer and louder pipe, than at any other period of life. Such are the recreations of my old age.

Whence it appears, that the life I lead is cheerful, and not gloomy, as some persons pretend, who know no better; to whom, in order that it may appear what value I set on every other kind of life, I must declare, that I would not exchange my manner of living or my grey hairs with any of those young men, even of the best constitution, who give way to their appetites; knowing, as I do, that such are daily, nay, hourly, subject, as I have

already observed, to a thousand kinds of ailments and deaths. This is, in fact, so obvious, as to require no proof. Nay, I remember perfectly well how I used to behave at that time of life. I know how inconsiderately that age is apt to act, and how foolhardy young men, hurried on by the heat of their blood, are wont to be; how apt they are to presume too much on their own strength in all their actions; and how sanguine they are in their expectations; as well on account of the little experience they have had for the time past, as by reason of the power they enjoy in their own imaginations over the time to come. Hence they expose themselves rashly to every kind of danger; and, banishing reason, and bowing their necks to the yoke of concupiscence, endeavour to gratify all their appetites, not minding, fools as they are, that they thereby hasten, as I have several times observed, the approach of what they would most willingly avoid,—I mean sickness and death. Of these two evils one is troublesome and painful, the other, above all things, dread-

ful and insupportable; insupportable to every man who has given himself up to his sensual appetites, and to young men in particular, to whom it appears a hardship to die an early death; dreadful to those who reflect on the errors to which this mortal life is subject, and on the vengeance which the justice of God is wont to take on sinners, by condemning them to everlasting punishment. On the other hand, I, in my old age, (praise to the Almighty) am exempt from both these apprehensions; from the one, because I am sure and certain that I cannot fall sick, having removed all the causes of illness by my divine medicine; from the other, that of death, because from so many years experience I have learned to obey reason; whence I not only think it a great piece of folly to fear that which cannot be avoided, but likewise firmly expect some consolation from the grace of Jesus Christ when I shall arrive at that period.

Besides, though I am sensible that I must, like others, reach that term, it is yet at so great a distance that I cannot discern

it, because I know I shall not die except by mere dissolution, having already, by my regular course of life, shut up all the other avenues of death, and thereby prevented the humours of my body from making any other war upon me than that which I must expect from the elements employed in the composition of this mortal frame. I am not so simple as not to know, that, as I was born, so I must die. But that is a desirable death which nature brings on us by way of dissolution. For nature, having herself formed the union between our body and soul, knows best in what manner it may be most easily dissolved, and grants us a longer day to do it than we could expect from sickness, which is violent. This is the death, which, without speaking like a poet, I may call not death, but life. Nor can it be otherwise. Such a death does not overtake one till after a very long course of years, and in consequence of an extreme weakness; it being only by slow degrees that men grow too feeble to walk, and unable to reason, becoming blind, and deaf, decrepid, and

full of every other kind of infirmity. Now I, by God's blessing, may be quite sure that I am at a very great distance from such a period. Nay, I have reason to think, that my soul, having so agreeable a dwelling in my body, as not to meet with any thing in it but peace, love, and harmony, not only between its humours, but between my reason and the senses, is exceedingly content and well pleased with her present situation: and of course, that a great length of time and many years must be requisite to dislodge her. Whence it must be concluded for certain, that I have still a series of years to live in health and spirits, and enjoy this beautiful world, which is indeed beautiful to those who know how to make it so, as I have done, and likewise expect to be able to do, with God's assistance, in the next; and all by the means of virtue, and that divine regularity of life, which I have adopted; concluding an alliance with my reason, and declaring war against my sensual appetites; a thing which every man may do who desires to live as he ought.

Now, if this sober life be so happy ; if its name be so desirable and delightful ; if the possession of the blessings which attend it be so stable and permanent, all I have still left to do is to beseech (since I cannot compass my desires by the powers of oratory) every man of a liberal disposition, and sound understanding, to embrace with open arms this most valuable treasure of a long and healthy life ; a treasure, which, as it exceeds all the other riches and blessings of this world, so it deserves above all things to be cherished, sought after, and carefully preserved. This is that divine sobriety, agreeable to the Deity, the friend of nature, the daughter of reason, the sister of all the virtues, the companion of temperate living, modest, courteous, content with little, regular, and perfect mistress of all her operations. From her, as from their proper root, spring life, health, cheerfulness, industry, learning, and all those actions and employments worthy of noble and generous minds. The laws of God and man are all in her favour. Repletion, excess, intemperance, super-

fluorous humours, diseases, fevers, pains, and the dangers of death, vanish in her presence, like clouds before the sun. Her comeliness ravishes every well disposed mind. Her influence is so sure, as to promise to all a very long and agreeable existence: the facility of acquiring her is such as ought to induce every one to look for her, and share in her victories. And, lastly, she promises to be a mild and agreeable guardian of life; as well of the rich as of the poor; of the male, as of the female sex; the old as of the young: being that which teacheth the rich modesty; the poor frugality; men continence; women chastity; the old how to ward off the attacks of death; and bestows on youth firmer and securer hopes of life. Sobriety renders the senses clear, the body light; the understanding lively, the soul brisk; the memory tenacious, our motions free; and all our actions regular and easy. By means of sobriety, the soul, delivered, as it were, of her earthly burthen, experiences a great deal of her natural liberty: the spirits circulate gently through the

arteries; the blood runs freely through the veins; the heat of the body kept mild and temperate, has mild and temperate effects; and, lastly, our faculties being under a perfect regulation, preserve a pleasing and agreeable harmony.

6. REV. JOHN WESLEY.

This celebrated and extraordinary man, the benefit of whose labours for the welfare of mankind is still extensively felt, and I hope and believe will continue to be felt till "time is no more," died in the year 1791, aged 88 years. He does not appear to have inherited a robust constitution, and in his youthful days was certainly not without many illnesses, but after the age of 40 he usually enjoyed excellent health, till within a few days of his decease. He was always exceedingly temperate; rose constantly at an early hour; was of a very cheerful disposition and even temper; took constant exercise of the most active kind, regardless alike of heat and cold, wind and rain, and was a lover of regularity and

order in every thing. But I shall give his own reflections on this subject, which will be more agreeable to my readers than the remarks of another person.

At the age of 68 he says,* “I can hardly believe that I am this day entered into the 68th year of my age! How marvellous are the ways of God! How has he kept me even from a child! From 10 to 13 or 14, I had little but bread to eat, and not great plenty of that. I believe this was so far from hurting me, that it laid the foundation of lasting health. When I grew up, in consequence of reading Dr. Cheyne, I chose to eat sparingly and drink water. This was another great means of continuing my health till I was about 27. I then began spitting of blood, which continued several years. A warm climate cured this. I was afterwards brought to the brink of death by a fever, but it left me healthier than before. Eleven years after, I was in the third stage of a consumption: in three months it pleased God

* See his Journal, vol. iii. p. 391.

to remove this also. Since that time I have known neither pain nor sickness, and am now healthier than I was 40 years ago! This hath God wrought!"

At the age of 73 he remarks,* "I am 73 years old, and far abler to preach than I was at three-and-twenty. What natural means has God used to produce so wonderful an effect? 1. Continual exercise and change of air, by travelling about 4,000 miles in a year. 2. Constant rising at four. 3. The ability, if ever I want it, to sleep immediately. 4. The never having lost a night's sleep in my life. 5. Two violent fevers and two deep consumptions.† These, it is true, were rough medicines; but they were of admirable service, causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper? I feel and grieve, but by the grace of God I fret at nothing. But still, 'the help that is done upon earth' he doeth

* His Journal, vol. iv. p. 76.

† I think he might with propriety have left those out, for assuredly such maladies cannot improve any constitution.

it himself; and this he doeth in answer to many prayers."

When at the age of 82, he says,* "To-day I entered on my 82nd year, and found myself just as strong to labour, and as fit for exercise of body or mind, as I was 40 years ago. I do not impute this to second causes, but to the Sovereign Lord of all.

I am as strong at 81 as I was at 21, but abundantly more healthy, being a stranger to the head-ache, tooth-ache, and other bodily disorders which attended me in my youth. We can only say, 'The Lord reigneth.' While we live let us live to him."

Again, at the age of 83, he observes, "I am a wonder to myself. It is now 12 years since I have felt any such sensation as weariness. I am never tired (such is the goodness of God!) either with writing, preaching, or travelling; one natural cause, undoubtedly, is my continual exercise and change of air. How the latter contributes to health I know not, but certainly it does."

† His Journal, vol. iv. p. 275.

7. LEONARDUS LESSIUS.

Leonardus Lessius, a learned Jesuit of Louvaine, lived in the seventeenth century, and died after completing about 80 years. He was so much pleased with Cornaro's treatise on sobriety, that, purely to recommend it, he wrote a book entitled, "*Hygiastriou, or, The true method of preserving life and health to extreme old age.*" In this book he praises a sober life as the principal means of health. By a sober life he understands, that we should neither eat or drink more than what is necessary for our respective constitutions, in order to perform the functions of the mind with ease. Or, to be more particular, he says, that the proper measure of meat and drink for every individual, is such a quantity as his stomach will be able to digest perfectly well, and will be sufficient to support him under the employment of body and mind that Providence has appointed for him. But to prevent mistakes with regard to what the stomach may be perfectly able to

digest, and to what may be thought sufficient to support men under their respective occupations, he recommends the following rules, and which I consider excellent.

First. He who eats or drinks such a quantity as renders him unfit for any exertion of the mind to which his profession calls him, has certainly exceeded, and ought to retrench. And he, who in bodily labour or exercise was active and nimble before meals, if he becomes heavy and dull after meals, has certainly transgressed; for the true end of eating and drinking is to refresh, and not to oppress the body.*

Second Rule. Though there cannot be a certain and invariable measure prescribed to all persons, because of the difference of ages, constitutions, and occupations; yet,

* This is precisely the criterion stated in Dr. Graham's *Modern Domestic Medicine*, article Diet, p. 438. The celebrated Cardan also says, the true manner of eating and drinking is, that a man should feel no fullness or weight in his stomach, but shall be able to walk or write immediately after meals, in case either should be necessary; that his sleep shall not be disturbed or shortened by his supper; that he shall have neither head-ache, nor bad taste in his mouth next morning; and that he shall awake refreshed and cheerful after his night's rest.

generally speaking, to those who are old, or of a tender constitution, and live a sedentary life, 12, 13, or 14 ounces of solid food, including bread, flesh, fish, and eggs, together with an equal quantity of drink, will be sufficient.* And this rule has been verified by the experience chiefly of those whose proper employment has been study and meditation.

Third Rule. The quality of people's food and drink is little to be regarded, if it is but plain, and such as common use has recommended, and does not particularly disagree with him who uses it, provided the quantity be properly adjusted.

Fourth Rule. To cure you of your fondness for high living, consider these delicacies you sit down to, not as they appear on the table, but as they will be quickly

* Some physicians think Lessius was mistaken in this, and Dr. Mackenzie says, the quantity of drink should exceed that of the solid food, in almost all circumstances of life. I am, nevertheless, disposed to regard Lessius's rule correct, when great temperance is observed. By referring to the fourth chapter the reader will see that Wood, the miller, found himself much better for laying aside drink altogether. It is true his pudding contained a good deal of fluid.

altered after you have eaten them ; for the richer their flavour and taste is now, the more corrupted and acrimonious they will become in your body, and the more hurtful will be their consequences.

Our author, in the last place, proves the advantage of sobriety by the experience of such as made trial of it, some of whom lived in the deserts on bread, dates, salad, and water, to an hundred years and upwards. Paul, the hermit, says he, died at the age of 115 years ; of which he spent near 100 in the desert, living for the first 40 on dates and water only, and for the remaining time on bread and water, as Jerome testifies. St. Anthony lived to 105, of which he passed more than 80 in the wilderness, on bread and water, with the addition, at last, of a little salad, according to Athanasius. Arsenius, the preceptor of the Emperor Arcadius, lived to 120, of which he spent the first 65 in the social world, and the other 55 in the desert, with great abstemiousness. And Epiphanius lived with equal austerity to almost 115.

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81 111 118. **REV. MR. LAUDER.***

Reverend Mr. Lauder of Dun, aged 95 or 96 years, generally considered to be that fully; was born at Melon Hill, near Edinbro'; licensed 31st October, 1744, and ordained minister of Dun, 1753: above the middle size; slender and genteel in person and address; healthful during life; very temperate and regular in every respect; went to bed generally after 12 o'clock; generally rose about 8 o'clock; was fond of air and exercise, and delighted in his garden, digging, weeding, &c.; memory and judgment good to the last. He uniformly supported well the character of the christian and gentleman. He was remarkably attached to smoking tobacco, but did not snuff; either as to eating or drinking, he could take any thing in moderation; but was fond of sheep's-heads. His death appeared evi-

* Most of the following notices of old people are made as concise as may be, in order to take up as little room in this volume as possible.

dently hastened by long confinement after a bad accident, as I had an opportunity to know, when attending his family.

9. MRS. T———.

Mrs. T———, mother-in-law of bishop B———, aged 97 years, at least, when she left Montrose for Dundee, where she died a few months after : she was born in the parish of Monysieth, and resided in Montrose about 50 years. About the middle size ; well made ; black complexion ; constitution uncommonly good ; never could take wine, which was to her an emetic ; very temperate and regular ; retained memory and judgment to the last ; was rather deaf a few years before her death ; uncommonly active during life ; had not a flow of spirits ; was seldom seen to laugh ; zealously attached to religion and morality ; never used snuff or tobacco ; had a good appetite, and could take a heavy supper.

10. MRS. C——.

Mrs. Margaret C——, of C——, aged 87 years complete; born in Montrose, and passed her life, a few years excepted, in it, and its vicinity; deaf and dumb; lived temperately and comfortably all along; took no tobacco, and very little snuff; memory and judgment distinct to the last; never used flannel; remarkable for cleanliness; very healthful all along; never had a fever; her eye-sight entire to the last.

Her sister, Miss Carnegie, was also born in Montrose, and lived for the most part in it, till her death, aged 81 years complete. Very healthful all along, and did not lie in bed one day till her death. Never used flannel; took little snuff, and no tobacco; was regular and temperate; memory and judgment entire to the last. Friendly to religion and morality. Their great grand-father, David Gardyne, Esq. of Gairden, had twenty daughters and four sons, all by one lady, Elspeth Arbuthnot, of Arbuthnot. They lived 60

years in the married state; died 86 at years. His lady lived to the same age. Both lived temperately. Both had their memory and judgment vigorous to the last. They had six daughters married to gentlemen of fortune, in the county of Angus and Mearns, and lived to between 86 and 90 years. They were brought up in a cold house, the castle of Gairden, and had no fires in their rooms till married.

Miss Carnegie's aunt, lady Nicholson, lived till aged 92 years complete; vigorous as to body and mind till near death; and on her death-bed signed a deed of entail sixty times with her own hand. Her sister, lady Arbuckie, lived 88 years complete, and was cheerful with her friends the night before her death, knowing herself dying. Both of the sisters, and the whole of the family, remarkable for temperance.

11. THE EARL OF PANMURE.

The late Earl of Panmure, who died in January 1782, in the 82d year of his age; was tall and handsome in his person, con-

siderably above the middle size ; a man of great mildness, moderation and humanity; extremely attentive to order and regularity in every department, both public and private ; lived in a very temperate, but elegant and splendid manner, and will long be remembered for his hospitality, benevolence and charity ; enjoyed an uninterrupted flow of good health and spirits, till within a few months of his death, and took constant vigorous exercise, walking and riding alternately ; generally retired to rest between 11 and 12 o'clock at night, and rose in his latter years at 8 o'clock ; earlier in his younger years.*

12. JOHN MAXWELL.†

John Maxwell, residing at Kingston, county of Forfar, about one mile and a

* Till a short time before his death he was regularly in the habit every morning, previous to dressing, to raise himself from his warm bed, and instantaneously to wrap himself in a sheet just dipped in cold water. A Scotch physician of the name of Wolleson says, "By adopting the same method, a friend of mine recovered strength from a long continued state of debility and relaxation of constitution."

† Alive in 1805.

half from Forfar, aged 103, on the 11th June, 1804; was born in the parish of Murroes, in the county of Forfar, and resided in that county all his life: 19 years in the parish of Dundee; about 40 in the south part of Glamis, among the Sidlan Hills; this place of residence could not be less than 400 or 500 feet above the level of the sea; and the remainder in different places. He is of a spare habit, near 6 feet high, and until about ten years ago, walked very erect: he is now a little bent. He was some years a herd; seven years a ploughman; and about sixty years a farmer: and at present he occupies a house, yard, and cow's grass, under Mr. Charles Grey of Kingston.

During the time he was a ploughman, and servant to the father of the late Lord Viscount Duncan, he was married: at this time he was about 27 years of age. His wife lived with him 37 years and had twelve children to him. Soon after the death of his first wife, he married a second time. This wife died within a year of her marriage, leaving one child. When 70

years of age, he married a third wife, who lived 16 years with him, and bore him seven children.

At the age of 95, he married his fourth wife, aged 32. This wife is still alive; she has had no children: but John declares he does not despair of her having children to him. Of his twenty children, ten of them arrived at manhood; eight of them are still alive, and he had a son who died lately in England, at the age of 70. He lived always very temperately, and on a plain diet, chiefly farinaceous, and tasted no spirits; was always in the practice of rising very early, and going to bed about 8 o'clock in the evening.

Until within these ten or twelve years he was very regular in getting up early in the morning; but, during that period, he has lain more in bed than he did formerly. And in that time he has been in the practice of chewing a little tobacco; although for the first 90 years of his life, he neither used snuff or tobacco.

His food for some years has been pottage and milk, tea and bread in the evening,

and a little wine and water, which he finds is useful to his breathing. The place he now occupies, was, not long ago, part of a fen-wood, and formerly a bleak muir. It is at least 430 feet above the level of the sea.

He was an athletic man, and very fond of walking. He has travelled on foot sixty miles at a stretch, in nine hours; and until he was past 70 he was never beat at walking. At present he can walk from his own house to Forfar, about the distance of a mile and a half. He has his recollection perfectly, and it appears to be but little impaired.

At present he can give a very distinct account of every thing that happened since he was capable of recollection; and gives a minute account of different transactions, that took place before the year 1715. He began to use spectacles when he was about 60, and has used them ever since.

Those used by him, are such as would suit a person of the age of from 40 to 50. He has had very little sickness, and was

never confined to bed, excepting by a fever, which he had about forty years ago. He labours under no bodily ailment at present; enjoys a tolerable good state of health; and can take his victuals very well. His complexion is fair; his hair black, and is of the same colour as when he arrived at manhood. His religion is presbyterian, and until these few years, he was a most constant attendant on divine worship.

13. WILLIAM MACDONALD.

William Macdonald, aged 103 or 104, was born in the parish of Lairg, and place of Shyness, N. B. where he has resided ever since. He does not know the year he was born in, but recollects well, that in the year 1715, he served Captain Matheson's grand-father, in the capacity of what is termed in this country, a half-lad; that is, a person between the age of a boy and a man; knows that from the nature of his labour then, he could not have been less than 14 years old. Macdonald is by

trade a taylor, rather above the middle size; muscular, and large boned, but not fleshy; broad chested and erect. Remarkable for an uniform calmness and tranquillity of mind and good temper. Was not addicted to any particular vice: he could drink spirits freely, on holidays, &c., but never discovered any propensity in that way. Snuffed and chewed freely, and never was confined three days by sickness. He was twice married, and has a daughter now living, between 70 and 80 years of age, who served the late minister of Lairg for 45 years, and now serves Mr. Kennedy, the present minister. Macdonald is blind, but not quite deaf; his teeth, except a few in the lower jaw, are gone. He converses still very sensibly, and his mental faculties do not seem to be so much impaired as is generally the case at that period of life. His appetite is still tolerably good; he sleeps sound. His pulse is regular, firm and steady, and there are no signs of immediate dissolution visible about him. Macdonald lived in a small hut, in a cold, damp, and wet

atmosphere, on the banks of Lochshin. He has been married to his present wife, 26 years, and had children by her who died at an early period.

14. ROBERT SEMPLE, ESQ.*

Regarding the age of Mr. Semple, late of Beltrees, after all the search I have made, (says a gentleman of respectability,) and information from his relations, it cannot be precisely ascertained; for his name cannot be found in the register of baptisms of the parish, and he had lost any exact account of it himself many years before his death, which happened about the beginning of August, 1789. In searching the register, I find the baptism of two of his sisters; Jane, baptised September, 1679, and Grizel, baptised May, 1682; and his daughter, Mrs. Campbell, thinks they were both older than he was. But there is a chasm in the register, from 1683 to 1688, owing to no Presbyterian clergy-

* Died in 1789, aged about 105 years.

man having been then settled in the parish. And it is most probable that his birth would be in that interval: perhaps about the year 1684. He recollected the episcopal clergyman being driven from the parish church at the revolution; and he was a big laddie when he came from his grandfather's, at Over-Pollock, to see the witches burnt at Paisley, in 1697. In his early years he followed a sea-faring life. I have heard him say he was at Archangel, in Russia, where he saw the Czar Peter the Great, about the year 1700. He was made a justice of the peace in 1707. His stature was not above the middle size, five feet seven or eight inches high, but remarkably thick and well built, broad shoulders, and great bones. He went to bed early, always by ten at night; rose early, generally before any other of the family; was very temperate in his meals; plain diet, pottage and milk for breakfast, broth and meat for dinner, and pottage, or sowens and milk, for supper. In the latter part of his life, when tea became more fashionable, in the afternoon he took a little

cheese and bread, and a bottle of porter or strong ale. He never tasted tea in his life. He was not a drunkard, but at times he took a very long sederunt at his bottle; and when engaged in a company to his liking was not one of the first to rise. Spirits or strong ale were his favourites. If at any time he drank toddy, he had not above two-thirds of it water. Mrs. Campbell says, his legs were a little swelled ever since she remembers any thing of him; yet he enjoyed an uninterrupted state of health, till within ten days of his death.

15. WILLIAM MURRAY, EARL OF
MANSFIELD.

(From the communications of John Way, Esq. his particular friend.)

This celebrated character lived to a great age, and retained his mental faculties to the last.

His ancestors were not remarkable for longevity.

He was naturally of a pleasant and cheerful disposition.

He observed no particular rule as to diet, except that he took no suppers. He was accustomed to sleep from 11 at night to 7 in the morning; and considered it necessary for health to sleep about eight hours every night. He was first led to adopt that practice by the advice of Dr. Lee, who was his physician in his younger days; and he adhered to it during life, and recommended it to others. He took all kinds of wine during dinner, but claret* after dinner, and no kind of wine at night.

He sometimes used the cold bath, and uniformly washed his head and face in cold water. He had naturally a bad set of teeth, and they were all gone some years before he died. His eye sight remained good.

In his latter days he was much troubled with the scurvy, which broke out all over

* Mr. John Home, the celebrated author of *Douglas*, made the following verses on the alteration of the beverage of Scotland from claret to port.

“ Great and brave the Caledonian stood,

“ Old was the mutton, and his claret good.

“ ‘ Make him drink port,’ an English statesman cried ;

“ He drank the poison and his spirit died.”

him, the head excepted, and, it is said, was the occasion of his general good health otherways.

16. HENRY HOME, LORD KAIMES.*

(From the communications of his son, G. Drummond Home, Esq. of Blair Drummond.)

1. As Lord Kaimes seldom talked on the subject of his family, it is not known whether any of his ancestors were remarkably long lived. His father and mother did not die young, neither were they remarkable for longevity.

2. His temper was warm, keen, and sanguine; disposing him to view in the most favourable light every event that occurred. When in agreeable company he was lively, cheerful, and animated, and seldom failed to enjoy an abundant flow of animal spirits. No man ever dealt less in detraction, which he not only never practised himself, but always discouraged in others.

3. His diet was plain and simple, preferring broths and roast or boiled meat, to

* Died at about the age of 80.

dressed dishes, which he always avoided. His appetite was regular and good, and frequently keen, yet he never indulged it beyond the bounds of moderation. His principal meal was breakfast, his dinner was moderate, and his supper light.

4. He did not seem to adopt any system regarding his clothing, but, even when advanced in life, was always lightly clothed; and though he scrupled not to walk out in the coldest weather, he never used any covering thicker than a common great coat.

5. His constant exercise was walking, to the extent of several miles daily, in which he persevered almost to the last. This exercise he preferred to all others, partly, because it gave him an opportunity of exerting his natural activity; partly, as it was more convenient for surveying his various agricultural improvements; and, lastly, because he found it more favourable for conversation, as he never walked alone.

6. Early in life, when in the height of business at the bar, he seldom slept more

than five or six hours ; but later in life he regularly went to bed at 11 o'clock. For many years before his death, except when in company, he indulged himself every day in a nap for half an hour after dinner.

7. He seldom or never tasted malt liquors. His common drink at meals was water, and after meals a little port wine, diluted with water. He very seldom tasted pure wine, except in company, when sometimes his animal spirits led him to indulge in a cheerful glass.

8. He never bathed ; but being extremely attentive to cleanliness, he shifted regularly every day ; and while so doing, always bathed his head and neck with a sponge dipped in cold water.

9. His teeth were not remarkable. A good many of them were gone many years before his death.

10. He was short-sighted to a very great degree ; but from this circumstance, he enjoyed the advantage of being able, to the last, to write very distinctly, and to read the smallest print without the assistance of glasses.

11. On the whole, his habits seemed to proceed more from great activity of mind, joined to a natural inclination to moderation and temperance, than from a systematic attention to any rules or regulations whatever.

17. LORD HEATHFIELD.

General Elliott, late governor of Gibraltar, was born in the year 1718, and was about 84 when he died. He was, perhaps, the most abstemious man of the age. His food was vegetables, and his drink was water; he never indulged himself in animal food nor wine; never slept more than four hours at a time; so that he was up later, and earlier, than most other men. He so inured himself to habits of hardiness, that the things which are difficult and painful to other men, were to him his daily practice, and were rendered pleasant by use. It would not be easy to starve such a man into a surrender, nor to surprise him. His wants were easily supplied, and his watchfulness could not be surpassed; such an example has a most

persuasive efficacy in forming the manners of the soldiery. Like him, his brave followers came to regulate their lives by the most strict rules of discipline, before there arose a necessity of doing so; and severe exercise, with short diet, became habitual to them by their own choice.

18. JAMES HOSIE.*

In the newspapers, and other periodical publications, James Hosie was stated to have died in the 104th year of his age. Upon making an accurate enquiry into that supposed fact, it was found not to be the case; and this is one proof, among many others, how erroneous such reports frequently are. The following circumstances regarding him may be depended on:—"I have enquired at one of his intelligent neighbours into the history of James Hosie, and from any thing I can learn, the account given in the newspapers, especially as to his age, was erroneous. He was born near Crieff, in Perthshire, and being bred

* Of Stirlingshire.

to husbandry, he wrought as a farm servant with different farmers for many years, and then married and settled in the village of Cambushbarron, near Stirling, where he carried on the business of buying and selling rags, at that time pretty lucrative, and in this way he acquired some money. His first wife having died, he married a second; but this second marriage having led him into extravagance, he soon spent his all, and the rag trade failing, he was reduced to a state of beggary; and ever afterwards he employed himself in making besoms and rinzes for country houses, and went about selling these articles till the day of his death. In this way he supported himself, his wife, and family. While in this reduced condition, he seemed anxious, on all occasions, to inform the country people of his great age, telling them he was above 100 years. But it was generally believed he did so to excite their charity.

“And at length a person, some short time before his death, had the curiosity to write to the keeper of the parish register where he was born, for an extract of his baptism,

and having procured the extract, it was found he was only 93 years of age.

“He was, however, a stout little man, and very healthful, and continued strong and vigorous to the last. His longevity might be attributed to his early exercises in husbandry; and the rag trade was not only an easy, but likewise a healthy employment.

“Nothing also could be more favourable to the health of an old man, than the latter employment of his life, being constantly traversing the woods and fields in quest of materials for his besoms and rinzes, where he enjoyed ease and moderate exercise, and was free from the cares and inquietudes that too often hasten on the latter end of the bulk of mankind.

“This is the only authentic account I can learn of him.”

19. DOCTOR WALTER STIRLING.*

He was born anno 1715, and died in the possession of all his faculties, anno 1798, aged 83 years.

* Of Stirling, in Scotland.

He graduated at Leyden. His father was a reputable surgeon here. The son added to the respectability. He became wealthy. Had long kept his carriage. He was a bachelor. He was very sparing in the prescription of medicine. The promotion of good spirits, joined with good air and exercise, were his favourite remedies. He shewed this in his own life. Though accustomed to be much on the road, yet previous to his setting off, and on his return, he was much in a garden he had, about two furlongs distant from his house, which last was in the heart of the town of Stirling. There he undressed, and wrought much at the hoe, pruning knife, &c. He liked mirth and sociality, free from excess. He preferred claret to other liquors, and a whole to half a bottle. As above mentioned, he preferred observance of good regimen to much drugs. In himself he abhorred the flying always to dentists. He never allowed their instruments, but once in early life, to enter his mouth.

20. MRS. TRIMEN.

Mrs. Trimen, a near relation of the author's, died in 1807, aged about 91. Many of her family lived to a good old age. She was of rather a small size, but well made; of a cheerful disposition, but not possessed of the most even temper; exceedingly active; always an early riser, and very temperate. She commonly enjoyed good health. In the latter part of her life, she partook of only a very small quantity of food, and was a great walker to the last. At the age of eighty she could walk twelve miles before dinner, which she did now and then. Her stomach was naturally somewhat delicate. In her latter days, a little freedom in eating would make her ill, and even in early life, luscious, indigestible food would often create great and immediate distress to her, although many of her relations and friends might have partaken of the same diet with apparent impunity. At fifty years of age, she

has been known to fall down as one dead, after eating of pork sausages at supper.

About the age of fifty, she had a fever, so severe that her life was despaired of. She was not exempt from partaking of the common lot of humanity—bereavement and affliction. But these were evils she surmounted much more easily than many persons do, for she was not possessed of acute feelings. She retained all her faculties entire to the last.

21. MATTHEW GREANY.

A correspondent says, Matthew Greany is now living (December, 1827) on the lands of Derrymore (estate of Sir E. Denny), within five miles of Tralee, who has attained the great age of 106 years. He is in good health, his memory is perfect, and all his mental faculties unimpaired: he and his wife (now also far advanced in the vale of years), are the only inmates of his little cottage (which, with a small spot of land, he enjoys rent-free), on those lands where he has resided since

his birth, and where he still supports himself solely by his own labour and industry. He has been known to dig out a ground measurement of twenty spades (more than thirty yards) of potatoes, in one day of the last harvest, and, in another day of the present year, he has shorn ten sheep. This labour he is still able to perform. He was born in 1721, and remembers seven generations of the Denny family. Amongst numberless reminiscences, he recollects being, in the time of Sir T. Denny, the messenger, who, every week, brought from a malt-house at Derrymore, a barrel of malt to the Castle of Tralee. He was 12 years old at the period of the great frost, and consequent famine, which occurred in 1739-40; was twice married, and had eighteen children, who, with a numerous progeny of grand-children, and great grand-children, are now all dead. He married his second wife, who still lives, thirty years since, when in his 76th year, and by her had four children, two of whom were born at the same birth, fifteen years ago, when the father of the twins was aged

91 years; they, however, with the others, have all departed to their everlasting abode. He was born in the reign of George I. and has been the subject of the four monarchs of the House of Brunswick who have swayed the British sceptre. He is possessed of three goats, and his diet is chiefly potatoes and milk. This Centegenarian scarcely knows the pain of sickness, and on his cheek can be still perceived the mellow, though faded glow of uninterrupted health.

22. THE BARON BARAVICINO.

The Baron Baravicino died in 1770, at Méran in Tyrol, at the great age of 104 years. He had had four wives, having married the first at an unusually early age, (some say at fourteen,) and the last wife at 84. He had seven children from his last marriage, and his wife was pregnant with the eighth when he died. It was only in his last moments that he lost his natural vivacity of body and mind. He had never used spectacles, and in his old age often

walked two leagues for exercise. His ordinary food was eggs. He had never eaten any boiled meat, but occasionally partook of roasted meat, in very small quantities. Tea sweetened with sugar candy was a favourite beverage of his, of which he made great use.

23. OLD NOBBS.

The following is an interesting account of an old man remarkable for his regular habits, extracted from a book of a Mr. Schubart.

“The young people of the city of Canterbury (says Schubart) never failed to laugh when they heard the name of Old Nobbs mentioned. Their fathers had often spoken to them of this extraordinary old man, whose whole life was as regular as the movements of a good clock. From time to time, at certain hours, this respectable man was sure to be seen. One might see him in the hottest days of summer walking on the declivity of a steep hill, and in winter climbing to the top of

a mountain covered with snow, with a coat only half buttoned, braving the most rigorous cold.

“ The ordinary termination of his walks was the summit of a hill, where he arrived always at a fixed time. There he drank his bottle of wine with great satisfaction, viewed for an hour the neighbouring valley covered with vapours, and then returned peaceably to his house. He was acquainted with the most trifling turnings of the road; and even knew where to raise his foot in order to avoid a stone, without letting his eyes fall. He could find the road blind-fold, and if he had been blind, it would have been impossible to make him pass his own porch five paces.

“ Every body on this road knew Old Nobbs, and he equally knew every body. He was in the habit of saluting each person most cordially, but it was impossible for even his oldest friends to prevail upon him to enter their houses to take refreshment; never would he permit himself to drink before he had gained his bottle by his accustomed task. No one who had long

inhabited the road failed to love him. The man of simplicity is the man who is most generally beloved, and he possessed it in an eminent degree. He had his fancies, but they served only to amuse, and when death carried him off, the loss appeared to afflict the whole parish.

“As he passed, he had for each house, for each cottage, a particular salutation suitable to their inmates. Nothing he said ever gave any offence; they judged of all according to his intention, which they knew to be good; it was as if he had said, It is Old Nobbs who is passing! ‘Tuck up your under petticoats,’ he would say in passing near a dairy, and the dairymaids, with cheeks of the colour of a rose, immediately replied ‘a pleasant walk, Master Nobbs.’ When he passed the tailor’s he said, in making a friendly nod, ‘snuff the candle;’ and they would pleasantly cry out, ‘stop old wag.’ Approaching a kennel, he would strike the outside, when the dogs came out to caress him. Near the parsonage he took off his hat, and chaunted many times devoutly, ‘Amen.’ It was only a word

that he used, but this one word expressed all the respect which the good old man entertained for religion.

“ Rain scarcely restrained him from taking his walk. If the weather compelled him to remain at home, he nevertheless went in idea, and commenced at his stated hour to traverse his chambers. As he knew well how many steps he took in going to his favourite spot, he walked up and down his two chambers until he had gone over the same space of ground, and had consequently accomplished his task. But, is it enquired, how did he act with respect to his stations? He did not allow himself to forget them. When he had taken as many steps as would, on the road, have brought him to the dairy, he would cry, ‘tuck up your under petticoats;’ and when as many more paces as was necessary might have brought him to the tailor’s, he as regularly offered his salutation, as if he had been before the house itself. Having continued his walk, he struck the table instead of the kennel; and when he had said his amen, he felt the

same joy as if he had really arrived at the termination of his pilgrimage. In this journey around his chamber, he saw in idea each corner that he ordinarily encountered in his real walk; upon the bridge he seemed to smell the agreeable odour of the new mown hay; he moreover raised his feet when he considered himself to have arrived at the foot of the hill. He allowed himself to breathe the air when he had arrived at the porch; he emptied his bottle; he then went to a window, and in his imagination, saw the entire view presented from the hill. Finally, after having rested for an hour, and being refreshed, he began to walk on his supposed return, and repeated his compliment at each station.

“ You who are disposed to laugh at this extraordinary old man, should allow serious reflection to take place of ridicule, and imitate him. By the aid of those daily exercises he arrived to the age of 96 years. He was the father of the afflicted, the consolation of those who suffered bodily pain, and the succourer of the wretched: in a

word, he was the best man in the whole parish. Always tranquil in himself, he always sought also to communicate his happiness to others, and to accomplish this no sacrifice appeared to him too great. He consecrated to the use of the needy that property which others squander on useless or unprofitable amusements, and their tears, their benedictions, and their prayers were his reward. The wind may scatter his ashes, but his memory will never cease to be cherished by his countrymen.

“Those who only saw him, loved him on account of his originalities; but those who had need of his assistance, respected him because of his virtue and his kindness. In the whole course of his life there was not one man who could say that Nobbs had offended him even in idea. Notwithstanding a very moderate income, he sustained for sixty years the name of the benevolent, and when he died left to his family only a very small property. But what wealth is so precious as those benedictions which heaven records in recompense to the children of the beneficent.”

24. ERICK MACKAY.

Erick Mackay, widow, in Clibrig, N.B., was daughter of Alexander Mackay, late tenant in Truderskaig, parish of Farr, who died at the age of 80, and was by trade a weaver. She says she was married to Thomas Macbeath, (late in Knockanchallick, of the parish of Clyne), at the age of 25, and she is certain it is now (1805) more than 80 years since they married, so that she is at least 105. To this husband (who was the only one) she had nine children, three of whom died young: and she thinks that by the six surviving children, she will have forty grand-children, and as many great grand-children at least.

Her husband was for many years bowman or herd to the late Dugald Gilchrist, Esq. factor on the estate of Sutherland, and afterwards to the late Mr. William Mackay, of Uppat. So that she was always among cattle, and consequently lived chiefly on milk. The situation of her house in Knockan was damp, surrounded by

moss, and near the hill of Binarmin. She generally enjoyed good health, and more so since she passed a certain period: was always reckoned good-natured, and of a temper not easily irritated: never used tobacco in any shape. She lives now with her youngest son, and has another son living on the other side of the Clibrig Hill; and though this hill is allowed to be the highest and steepest in the north, yet she still continues to cross straight over it and visit her other son; she did so last summer, and says she expects to go next summer also: and with the exception of her being dull of hearing, she still enjoys all her faculties. The son she lives with, was for some years deer-keeper or forrester on the hill of Clibrig, by which means she would have access to a little venison soup sometimes; and in that country this article is reckoned very friendly to the constitution.

25. JAMES DONALD.

James Donald was born in the parish of Old Kilpatrick, and, in answer to en-

quiries made of him, said that he wanted only one year of 100. His father was accidentally drowned, when James was only eight years of age; but his grandfather was very old: his brother lived to be about 82, and his mother was above 80.

About three years ago he got four new teeth; one in front, and the other three, back ones; he got them without pain. They were of so soft a texture, that three of them broke with eating a crust of bread: the fourth still remains very distinct.

He formerly used spectacles, but now sees better without them. He never took much snuff or tobacco. His height is only about 5 feet 2 inches. He was married, and had two sons and three daughters.

He walks about two miles every day, "otherwise (he says) he should die." He finds it refreshes him: and when the weather is bad, he walks backward and forwards in the barn, till he makes up his two miles.

He used to rise at four o'clock in the morning in the summer time, and go to

bed at ten at night; and would often thrash a boll of corn before breakfast. He lived on the common country fare, viz. porridge for breakfast, and kail or broth for dinner.

He was naturally spirited, sober, and careful, and can give no advice for living long, excepting “*strictly to abstain from whiskey,**” which he has always carefully done. At the village where he was born, it is asserted that he was a seven month’s child.

* Without doubt this is a rule necessary to be observed by all who wish to live long. The drinking of whiskey is now common throughout Scotland, and perhaps there is no other single circumstance which has been of so great an injury to the morals and longevity of the Scotch, as the change from beer to whiskey, which has of late years become general in that kingdom. Instances of great longevity are much less numerous there now than formerly.

CHAPTER III.

ON THE INSENSIBLE PERSPIRATION.

In this chapter I shall give an account of Sanctorius's discoveries* relative to the all important subject of *insensible perspiration*.† This enlightened philosopher opened a new scene in physic, to which both physicians and philosophers were in a great

* I have here inserted nothing but what it is advisable for the invalid to be acquainted with, and which is well ascertained to be correct, but this part contains some of the discoveries of others, as well as those of Sanctorius.

† “It has been calculated, that the skin is perforated by a thousand holes in the length of an inch; and if we estimate the whole surface of the body of a middle-sized man to be sixteen square feet, it must contain not less than two millions three hundred and four thousand pores. These pores are the mouths of so many excretory vessels, which perform the important function of *insensible perspiration*. The lungs discharge every minute six grains, and the surface of the skin from three to twenty grains, the average discharged over the whole body being about fifteen grains of lymph every minute.

“A correct idea may be formed from the above remarks, of the great importance of keeping the insensible perspiration unchecked and unimpaired.” See *Dr. Graham's Chemical Catechism*, p. 456.

measure strangers before his time, for upon experiments made with amazing diligence and assiduity, for thirty years, he established several laws respecting the insensible perspiration, a knowledge of which is extremely useful in the preservation of health, and cure of disease. Indeed, Sanctorius's *aphorisms* on this point, are exceedingly valuable, and worthy of much closer study by professional men than they bestow upon them. The celebrated Boerhaave said, "There is no book upon medicine written with the same degree of perfection."

Sanctorius was born in Istria, a territory of Italy, belonging to the Venetians, and studied at Padua, where he afterwards became an esteemed professor. He was from thence invited to practise physic at Venice, for the benefit of the citizens; and though he left the University, yet the republic, as a mark of esteem, continued his salary to his death, which happened anno 1636, in the 75th year of his age.

1. *General Remarks on the Insensible Perspiration.*

1. Insensible perspiration, by the pores of the skin, and by the breath, is greater than all the sensible evacuations joined together; for, if a strong healthy man, who uses moderate exercise, in good weather, eats and drinks eight pounds weight in a day, he will discharge five of them by insensible perspiration; and we are more relieved by a free insensible perspiration, than by all the sensible evacuations united.

2. Health continues firm as long as the body returns daily to the same weight by insensible perspiration; it begins to decline when the body is reduced to the same weight by a larger discharge of stool or urine than usual; but if the body does not recover the same weight in some days, either by insensible perspiration, or by some sensible evacuation, the approach of a fever, or some bad state of health, is to be apprehended.

3. The purer our perspiration is, or the less mingled with any sensible moisture, the more wholesome it is.

4. To feel the body heavy, when it is actually light on the balance, shews a worse state of health, than to feel it weighty when it is really so. On the other hand, to feel it light, when it is really heavy on the balance, shews an excellent state of health.

5. Pain of the head, or of any other part of the body, diminishes the perspiration.

6. It is a sure sign of good health when a person can climb up an ascent with pleasure.

7. Lenient gentle purges do not lessen the perspiration, but only discharge an useless load; whereas strong purges hinder it, and are hurtful in many respects.

8. The bodies of young healthy men, who live moderately, grow weightier every month, by two or three pounds, and sometimes, towards the end of the month, they feel a weight in their heads, or a weariness, but soon return to their usual standard again, by a discharge of turbid urine, or some other evacuation.

9. The principal causes which stop perspiration are, a cold damp air; hard viscid food; disuse of exercise; fasting;

terror; restless nights, and an increase of any sensible evacuation.

10. There is a great deal more perspired in youth than in old age; and the quantity of perspiration differs according to different constitutions, ways of living, climates and seasons.

2. Of Air and Water.

1. In a cold, pure, healthy air, the perspiration is indeed obstructed; but the fibres are strengthened, and the matter retained is neither dangerous nor painful; whereas in a damp impure air, the perspiration is stopped, the fibres relaxed but not strengthened, and the matter retained is both bad and troublesome.

2. The perspiration is obstructed by any air which is too cold, too moist, or very tempestuous.

3. The air of a city is generally worse than that of the country, being grosser, from the steams of the inhabitants, and more apt to pall the appetite.

4. Cold air, and a cold bath, warm robust bodies, and make them feel lighter to themselves; but infirm bodies feel them-

selves colder and heavier from them; and the more suddenly the cold comes, the more it hurts.

5. A cool and pleasant gale does more hurt to bodies overheated, than either air, or water extremely cold; for the former obstructs and relaxes, which makes the body heavy; whereas the latter, though it obstructs for a while, yet strengthens at the same time, and soon makes the body feel lighter.

6. Swimming in cold water, after violent exercise, is pleasant but pernicious.

7. Fanning stops the perspiration, and makes the head hot and heavy.

8. Continual rain is more unwholesome than continued dry weather, because it makes the body heavier.

9. A man is more apt to complain of weariness in summer than in winter, not from any greater weight of his body, (which by the balance is about three pounds lighter) but because his fibres are relaxed, and weaker in a warm air.

10. Strong people perspire most in the summer days, and in the winter nights; and an obstructed perspiration which dis-

poses the body to a malignant fever in summer, does little harm in winter, because the perspirable matter is more acrid in hot weather than in cold.

11. Of all the seasons, the autumn is the most unhealthy, because the perspirable fluid is both obstructed, and apt to grow putrid; but it cannot hurt him whom the coldness of that season shall find well clothed; who uses a proper diet; and whose body consequently continues nearly of the same weight as before.

12. Those who lay aside their winter garments too early in the spring, and put them on too late in autumn, will often have fevers in summer, and defluxions in winter.

13. The perspiration is as large from a good fire in winter as from the sun in summer.

3. *Of Meat and Drink.*

1. The body perspires little, while the stomach is too full, or quite empty.

2. A full diet is hurtful to those who use very little exercise, but indispensably

necessary to such as use a great deal of exercise which is not violent.

3. If you know what quantity* of food you ought to take daily, and can adjust your exercise to it, you know how to preserve your health to old age.

4. That sort of food, of which the weight is not felt in the stomach, nourishes best, and perspires most freely. And that quantity is most wholesome, which, after meals, leaves the body as nimble and active as if one had eat nothing.

5. He who being hungry, goes to bed without any supper, will perspire but little. And if he does so frequently, will be apt to fall into a fever.

6. The flesh of young animals, and good mutton; and wheat bread properly leavened, or mixed with a due quantity of barm and salt, and well baked, are excellent sorts of food, light and easy of digestion.

7. The body feels heavier after four ounces of any strong food that nourishes

* This aphorism, and several more, are borrowed from Hippocrates.

much, such as pork, eel, or any fat flesh or fish, than after six of food that affords but little nourishment, as tender fresh fish, chickens, and small birds; for where the digestion is difficult, the perspiration is slow.

8. Unusual fasting renders the body too light, and frequently repeated brings on a bad state of health.

9. The body becomes more heavy and uneasy after six pounds taken in at one meal, than after eight taken at three meals; and he destroys himself by degrees who makes but one meal in the day, let him eat much or little.

10. He who eats more than he can digest, is nourished less than he ought to be, and consequently emaciated.

11. To eat immediately after any immoderate exercise of body or mind is bad, for a body fatigued perspires little.

12. Every body has its particular latitude, that is, its vessels may be stretched to a certain degree, and yet restore themselves. Four pounds of meat and drink is as much, or more than some constitutions

can well bear; whereas others can take in eight pounds without any inconvenience.

13. A man's common diluting drink at meals should be double the quantity of the solid food he eats.

14. Good wine, moderately drank, assists digestion, and increases the perspiration.

4. *Of Sleep and Wakefulness.*

1. After a good night's sleep, the body feels lighter, both from the increase of strength which it receives, and from the quantity of matter which it throws off.

2. Those accidents which prevent sleep, are found also to obstruct the perspiration, which is much diminished by a restless night.

3. The perspiration is obstructed more by a cool southerly air when we are asleep, than by any intense cold when we are awake.

4. A change of bed commonly diminishes the perspiration; for things which we are not accustomed to, though perhaps

better in their own nature, seldom agree with us.

5. Stretching and yawning after sleep increase the perspiration.

6. The perspiration being copious in time of sleep, and hindered from flying off by the bed clothes, sick persons communicate their distempers to the healthy who lie with them; and even the healthy infect the healthy with any bad humours which they have about them.

7. We know that we have slept sufficiently, when in the morning we find our understanding clear, and our body active and lively.

8. By too much sleep the body becomes cold, dull, and heavy.

9. The perspiration is obstructed more, and we catch cold much sooner, by throwing off our blankets in our sleep, than by throwing off our clothes when we are awake.

10. A moderate glass of good wine induces sleep, and increases the perspiration, but drink to excess, lessens both.

5. Of Exercise and Rest.

1. The body perspires much more when it lies quiet in bed, than when it tosses and tumbles there.

2. By moderate exercise the whole body becomes lighter and more lively; the muscles and ligaments are cleansed from every foulness, and the matter to be discharged by perspiration is prepared for it.

3. If after supper one lies ten hours in bed, he will perspire freely the whole time; but if he lies longer, both the sensible evacuations and the insensible perspiration will immediately be diminished.

4. Violent exercise of body and mind persisted in, brings on an early old age, and a premature death.

5. Exercise is then most wholesome, when, after having digested our food twice in the day, our body returns nearly to its usual weight before the next meals.

6. Riding on horseback increases the perspiration rather of the parts above, than below the waist; and an easy pace is much

more wholesome than a hard trot: but to such consumptive or infirm persons as are fatigued more by riding on horseback than in some easy carriage, the former cannot be so proper as the latter, because their strength should be recruited, and not exhausted by exercise.

7. To ride hard over a rough road, in an ill-hung coach or chaise, is the most violent of all exercises, which not only precipitates the perspiration, being yet crude, but also hurts the solid parts of the body, and particularly the kidneys. Leaping is in like manner an unhealthy exercise, on the same account.

8. To be carried a little way in a sedan chair, or horse litter, or barge, does not increase the perspiration so much as walking does; but such sorts of motion, if properly continued, are very healthful, and dispose the body to a free perspiration.

9. Moderate dancing promotes perspiration, and is a healthful exercise.

10. The principal and most useful sorts of exercise within doors are tennis, hand-

ball, dumb bell, dancing, fencing, and shuttlecock.* The best without doors are walking, bowling, riding in wheel machines or on horseback.†

11. When the perspiration is defective, the remedy is exercise.

7. *Of the Passions.*

1. Among the passions, anger and joy increase the perspiration, but fear and grief diminish it; and the other passions have the same effects in proportion as they partake of the opposite natures of those mentioned.

2. Hence timorous and melancholic persons are subject to obstructions in the bowels, to hard tumours in several parts of the body, to hypochondriacal disorders, and to profuse cold sweats; for nothing makes the perspiration more languid than fear and grief, and nothing makes it more free than cheerfulness of spirit.

* To which should be added (especially where a good digestion is wanted) a chamber horse or tremoussoir.

† The golf also should be practised, where a proper field or bare common can be met with at a reasonable distance.

3. The distempers which arise from the affections of the mind, are not conquered by medicines, but by contrary affections; though proper medicines, to promote or diminish the perspiration, may be of some service at the same time.

4. Moderate joy discharges only what is superfluous by perspiration; but immoderate, and sometimes sudden joy, discharges also what is useful; and, if it continues long, prevents sleep and dissipates the strength.

5. Food of easy digestion, which increases the perspiration, causes cheerfulness; but that which is hard to digest and lessens perspiration, causes melancholy.

6. Those who perspire too much, and waste themselves through the violence of passion, do not recover their former healthy state so easily as those who perspire too much from strong exercise.

7. Those who are eager to win at play ought to play but seldom; for if they win frequently, their joy will not let them sleep, which impairs their health; and if

they lose often, their grief will obstruct the perspiration.

8. A moderate victory conduces more to health than a glorious one; for every extreme is an enemy to nature.

9. Any violent affection of the mind is more hurtful to health, than any violent motion of the body.

CHAPTER IV.

TO CASES OF STRIKING RECOVERY FROM
SEVERE AND PROTRACTED MALADIES.

Authentic cases of recovery from severe and long continued disorders are always interesting to persons in search of health, and when the means employed in such cases are clearly and fully stated, they seldom fail to be useful, and frequently afford hints and give rise to reflections and resolutions which prove to be of the utmost service. I intend therefore to introduce here a few of the most striking of such cases at present within my reach, knowing (from some experience) that their perusal is well calculated to be of essential advantage to many individuals. The first case is that of Mr. Wood, the miller of Billericay, which was originally published in the third volume of the Medical Transactions, after Sir George Baker had

laid the account before the London College of Physicians.

1. MR. THOMAS WOOD.

“ Thomas Wood, born on the 30th of November, 1719, of parents, who were apt to be intemperate in their manner of living, was subject to various disorders, particularly the rheumatism, until he attained the age of 13 years. He then had the small-pox in a favourable way; and from that time became healthy, and continued to have no complaints, to the age of about 43 years. From his attaining the state of manhood to this period, but especially during the latter part of the time, he indulged himself, even to excess, in fat meat, of which he used to eat voraciously three times a day; together with large quantities of butter and cheese. Nor was he more cautious with respect to strong ale, which was his common drink. About his 40th year he began to grow very fat; but finding that he had a good appetite, and digested his food without difficulty, and

that his sleep was undisturbed, he made no alteration in his diet. It was in his 44th year that he first began to be disturbed in his sleep, and to complain of the heartburn; of frequent sickness at his stomach, pains in his bowels, head-ache, and vertigo. He was now sometimes constive, at other times in the opposite extreme; had almost a constant thirst, a great lowness of spirits, violent rheumatism, and frequent attacks of the gout. He had likewise two epileptic fits; but the symptom which appeared to him to be the most formidable was a sense of suffocation, which often came on him, particularly after his meals.

“ Under such a complication of diseases, every day increasing, he continued till the month of August, 1764. At this time the Rev. Mr. Powley, a worthy clergyman in the neighbourhood, observing his very ill state of health, and the extreme corpulence of his person, recommended to him an exact regimen; and pointed out the *Life of Cornaro*, as a book likely to suggest to him a salutary course of living.

This book convinced him that intemperance was the principal cause of all his complaints; he therefore determined to try, whether, the cause being removed, the effects might cease. However, he thought it prudent, not to make a total change in his diet suddenly and at once: accordingly he at first confined himself to one pint only of his ale every day; and used animal food sparingly. This method he soon found to answer to his satisfaction; for he felt easier and lighter, and his spirits became less oppressed. These good effects encouraged him to proceed in his experiment; and therefore after he had pursued the regimen before mentioned, during two months, he deducted from his allowance half the former quantity of ale, and was still more sparing of gross animal food.

“In this course he continued till the 4th of January, 1765, since which time he has entirely left off all malt liquor: and, in the following month, he began to drink only water, and to eat none, except the lighter meats. Under this degree of abstinence, although some of his complaints

were relieved, yet some of them remained in full force. The rheumatism tormented him; and still he had, now and then, slight fits of the gout. On the 4th of June following, he began the use of the cold bath, and continued it twice or thrice a week, until the 29th of October, 1767. About the same time he began the exercise of the dumb-bell; in which he perseveres to this day. Water was his only drink from the beginning of January, 1765, to the 25th of the following October. From this day he drank no more, until the 9th of May, 1766, when he drank two glasses and a half of water; since which, he has drank no more of any liquor whatever, except only what he has taken in the form of medicine. He has avoided cheese, ever since the 30th day of June, 1767. He began to abstain from butter some time sooner. The 31st of July, in the same year, was the last time of his eating any animal flesh. Since that date, his diet has been principally confined to pudding made of sea biscuit. He allows himself very little sleep, generally going to bed at

eight o'clock in the evening, sometimes even earlier, and generally rising about one o'clock in the morning, but being very rarely in bed after two o'clock.

“ Under this strict course of abstinence he still continues to live; and he expresses in the highest terms, the great pleasure and tranquillity of mind which he enjoys in consequence of it. The poor diet to which he has accustomed himself, is now as agreeable to his palate, as his former food used to be; and he has the additional satisfaction to find his health established, his spirits lively, his sleep no longer disturbed by frightful dreams; and his strength of muscles so far improved, that he can carry a quarter of a ton weight, which weight he in vain attempted to carry when he was about the age of thirty years. His voice, which was entirely lost for several years, is now become clear and strong. In short, to use his own expression, he is metamorphosed from a monster to a person of a moderate size; from the condition of an unhealthy, decrepid old man, to perfect health; and to the vigour

and activity of youth. His flesh is now firm; his complexion well coloured; and, what is very remarkable, the integuments of his belly, which I expected to have found loose and pendulous, are contracted nearly in proportion to his diminished bulk.

“Prejudiced by a commonly prevailing superstition, Mr. Wood never suffered himself to be weighed, either during the state of his extreme corpulency, or since his reduction; but it is conjectured, that he has lost ten or perhaps eleven stone weight. On being asked why he submitted to such very strict rules of diet, he answered, that as he was ten years older than Cornaro was, when he began his regimen, he thought that, on this account, a more severe and abstemious course was necessary for him; and that he was greatly influenced by Dr. Cheyne’s opinion, ‘that Cornaro would probably have lived longer, had his regimen been more strict.’

“To the question, ‘what first induced him to abstain from all drink?’ he answered, that it happened one day, that the servant

had forgotten to bring his water at dinner, as usual; that, being then full of business he did not think of calling for any, and that, having found himself easier and less oppressed by that meal than common, he determined to try, whether a total omission of all liquids might not be an improvement in his diet; and that he soon found the experiment answer.* He added, that he was farther encouraged to abstain from liquids by an observation which he had made in feeding hogs. He never allows these animals to drink; and to this he attributes the excellence of his pork; it being greatly valued on account of the whiteness and firmness of the flesh.

“ His business obliges him to use a great deal of exercise, particularly that of riding. Besides this, he uses the dumb-bell, as was before mentioned; and digs in his

* It is certain that the majority of invalids drink too much, and when we feel inclined to drink a good deal, at meals it will be found almost universally that if we abstain, and partake of only one half of what we are disposed to take, the thirst will go off, and a sensible advantage will immediately accrue to us. See the remarks on this subject in *Sure Methods of Improving Health*, page 96.

garden whenever he has leisure. But, let his exercise be ever so laborious, or ever so long continued, he has very little or no sensible perspiration.* I have thrice had an opportunity of examining his pulse, about ten o'clock in the morning, after his having walked six hours. The first time, I counted 45 pulsations in a minute; the next time, 47; the last only 44. He makes, every day, about a pint and a half of urine; which is of a full amber colour. It has scarcely varied, either in quantity or appearance, ever since he left off drinking. He has seldom more than one stool in two days; or two in three days. If it happens, at any time, that his body is in a less costive state, he finds himself languid and faint; and less able to go through his business. Although he wears thinner clothes than he used to wear, when in his state of corpulence, he finds himself much less sensible of external cold. He is likewise much less liable to catarrhs, than he formerly was. Nay, he exposes him-

* Notwithstanding, his *insensible* perspiration might have been, and probably was, abundant.

self to all weathers; and yet scarcely ever perceives the least degree of that indisposition.

“ From the time when he first entered upon the pudding diet, he has been much less subject to flatulence; and still much less so than ever, since he left off drinking. It is to be added to the advantages, which he has gained by his regimen, that he is now entirely free from gravel; a disorder to which he was formerly very subject. Mr. Wood is a great enemy to all fermented liquors; to butter, and to salt.* Nay, he even doubts of the wholesomeness of common bread; meaning

* His aversion to fermented liquors, more especially to spirits and wine, was no doubt well founded, but the propriety of his objection to the use of butter and salt will admit of much dispute. In general, fresh butter is wholesome when taken in small quantities, and salt is not only wholesome, but to many persons absolutely necessary to health. Still, there might have been such a peculiarity in Wood's constitution as rendered salt unnecessary, especially under the strict diet he used. We must beware also of allowing his doubts to prejudice us against common bread. It might not have agreed with him; but certainly, *when home-made*, it ranks amongst the most wholesome, as well as most useful articles of diet. Plain biscuit is, however, generally more wholesome and nutritious. Sailors have been known to feel an immediate difference in their strength on leaving biscuit for bread.

bread which has undergone the process of fermentation. Nor does he seem to build this opinion on mere speculation; for he asserts, that when his pudding has, at any time, been made of common bread instead of sea-biscuit, he has constantly found the effects of it to be thirst, unquiet sleep, and disagreeable dreams. The pudding, which was his sole support during two years, was made as follows. Three pints of skimmed milk, boiling, were poured on one pound of the best sea-biscuit, broken into pieces. This was done over night; and these ingredients were left to stand together until the following morning, when two eggs were added. This compound, being boiled in a cloth about the space of an hour, became a pudding of sufficient consistence to be cut with a knife. Of this his quantity used to be one pound and a half, at four or five o'clock in the morning, as his breakfast, and the same at noon, as his dinner; after which he abstained from food until the next day. But, having grown fatter under the use of this diet, he judged it necessary to quit it, as

being too nutritious; and during three months he lived on the following composition; videlicet, one pound of coarse flour, and one pint of water, boiled together. This he was at first much pleased with, but afterwards found it disagreeable to his stomach, and not easily digested. The pudding which he now uses, is composed of one pound of the flour, of which the best kind of sea-biscuit is made, boiled with a pint and half of skimmed milk, without any other addition."

Mr. Wood continued to enjoy good health, in general, till May, 1783, when he caught cold by riding in the rain, with his coat and waistcoat unbuttoned, as usual, which brought on an inflammation of his bowels; a disease by which his mother and brother had also been carried off. A few days before his last illness, he had travelled on horseback more than sixty miles, without any sense of fatigue.

He sometimes indulged himself in eating a little fruit; but commonly paid dearly

for that indulgence, by suffering a severe pain in his bowels, for which he used to pour half a glass of gin or brandy over his pudding. This, however, seldom proved successful in alleviating his pain, for which reason he discontinued the practice two or three years before his death. He was much consulted, and by some persons of considerable rank, concerning regimen: in which he neither allowed himself, nor his correspondents, any relaxation; except the use of fruit, or boiled vegetables, without butter, salt, or spice of any kind. In his letters, which were published, he frequently expresses his abhorrence of fermented and spirituous liquors; and even recommends abstinence from all drink, and caution in the use of moist vegetables; conceiving the water in his pudding sufficient for the purpose of dilution, and affirming, from certain experience, that the drier his food was, the smaller quantity would suffice, and the better health he enjoyed.

His argument is, that a large quantity of liquids is a provocative to eating, as

salted meats and sauces are to drinking; and consequently should be avoided with equal care.

Mr. Wood corrects an error which had been committed in the account published by Sir George Baker; and observes, that his pudding was made of the flour with which the coarse kind of sea-biscuits are made; and as much water as will make it sufficiently soft and tender, to be easy of digestion. He advises his correspondents to abstain from dry bread, cheese, butter, hard puddings composed of fine flour, milk, and eggs, salt meats of every kind, and every thing commonly called relishing. He thinks he was misunderstood, with regard to perspiration. He seldom or never continued long at hard labour; considering it detrimental to health.

2. CASE OF A CONSUMPTIVE PERSON.*

I shall here subjoin a letter from an enlightened physician in the Highlands of

* The name of the gentleman whose case is here related is unknown to me, as well as the name of the physician who wrote the accompanying sensible and excellent letter, but their authenticity is undoubted.

Scotland to his friend in London, which contains some judicious remarks on the true sources of health and longevity, and very excellent advice respecting the means to be used for the cure of a consumptive or otherwise enfeebled habit. The gentleman to whom the letter was written states his case in the following words :—

“ My case was this : By fast living I had reduced myself into a very deplorable state of health. I had a violent cough, difficulty of breathing, a continual tremor on my nerves ; I had colliquative sweats, was feverish and hectic, with a continual looseness ; was totally emaciated, and every symptom of a confirmed consumption. My appetite was in a manner voracious, but nothing I eat or drank turned to aliment. I applied to the best physicians in this metropolis, and swallowed drugs without reason or weight, but without any relief. Wearied with the regular tribe, and gorged with licensed potion, I had recourse to the most noted quacks of the masculine and feminine gender, and ran the gauntlet through

whole regiments of their ever-failing nostrums. Finding my strength exhausted, and nothing but the signs of an approaching dissolution, I had a strong inclination to be gathered to my forefathers, and leave my remains in my own country, not without some faint hopes, that my native air, so favourable to my long-lived neighbours, might perhaps postpone my journey to the other world for some few years longer. With this view, I wrote my case to the author of the following Letter, and hinted my intention of trying what effects that change would work, which produced in answer the following epistle.

“When I read it, I found so much good sense, unmixed with any physical or technical cant, that I resolved to follow his hints, as the only chance I had for life. I discharged all the sons of Galen, whether legitimate or naturally begotten, followed old M'Alpin's regimen, both in physic and diet, without any other alteration, except this ; that to the boiling water poured upon toasted oatmeal, which I used for my common drink, I added a few drops of

the elixir of vitriol, and sweetened it with sugar-candy.

“I had not been a month under this course, before I found a visible alteration for the better; and in about four months I became quite a new man, recovered my health, strength, vigour, and all my faculties, in a greater degree than ever I enjoyed them before.

“As none could be in a worse condition than that I recovered from, so I thought I could not do a more benevolent act to my fellow-creatures, or more agreeable to the friendly intention of the sagacious author of this letter, than by making the means by which I was restored to health as public as possible. I can say this, which cannot be said of all the forms in prescriptions in our dispensatories, that no person can receive any hurt, by following the rules here laid down, if he receives no benefit; which, in my poor opinion, is a very strong recommendation of any recipe.”

*Letter from a Scotch physician to his friend
in London, on the subject of a con-
sumptive habit, &c.*

DEAR SIR,

I received the favour of your last by Mr. Menzies, and am greatly concerned to find that you enjoy so bad a state of health. Were I to consult my own satisfaction, or even my interest as a physician, I should certainly approve of your proposal of coming down here for the recovery of your health ; for I can assure you, without flattery, there is nothing I wish for so ardently, as to have the pleasure of your company. And I might find out many plausible arguments to induce you to return to your native air ; but I have too much real disinterested friendship for you, to gratify my inclination at the risk of your life ; which, to deal ingenuously with you, I think would be in great danger, were you to attempt a journey of that kind, especially at this season of the year. Therefore, instead of persuading you into

that measure, permit me, Sir, with the sincerity and openness of a friend, to offer you what reasons occur to me, to dissuade you from such an undertaking; and to subjoin such advice, as from the nature of your case, which you have been pleased to transmit to me, I think may be of service to you, and answer all the ends you propose by such a journey.

I think the reason you ground your hopes of recovery from in this part of the world, are, chiefly, that change of air is generally esteemed beneficial to persons in your circumstances; and that your native air, of all others, is most likely to restore your constitution; especially since there are so many people in this country who have arrived at an uncommon old age.

Now, Sir, I grant you, that, in all consumptive habits, change of air is commonly recommended, and sometimes with success; but the change is always to a more temperate climate than that where the patient has for the most part lived. But, Sir, the climate you are now in is much

more temperate than the Highlands of Scotland ; therefore that can be no proper place for you to expect any benefit from ; unless you add, that, as it is your native air, it may be less noxious to you, than to an English constitution.

I grant, that Providence has so ordered it, that every climate is friendly to the inhabitants and other living creatures born there, though frequently noxious to such as are strangers. Thus we find inhabitants in both the torrid and frigid zones, who live and enjoy health, and even long life, where men born in more temperate climates would either faint under the scorching heats, or freeze to death with excessive colds. In Greenland, Norway, Lapland, and some of the most northern tracts of Muscovy, the air is so cold and chill, that an Italian would be incapable of out-living half their tedious winter ; yet the natives are brisk, healthful, and lively, and would be as much at a loss to bear the sultry heats of an Italian summer. Even in our Highlands, especially in some of the Western Isles, the natives breathe so chill

an air, no English constitution, not inured to it from infancy, could support under it with any tolerable degree of satisfaction; much less can we suppose a crazy habit of body capable, in any measure, to bear the extreme cold that reigns here at least for nine months of the year. But you are not to conclude, that because you are a native of this country, that therefore you are able to endure it; no, for it is not merely being born in a place that entitles you to the friendly aspect of its climate, but being bred and living constantly in it. I remember before you left this country you enjoyed as good a state of health as most men; and I doubt not, if you had continued amongst us, but you might have been still in possession of that inestimable blessing, and had a chance of arriving to the age of at least 100, as well as many of your relations, whom I have known vigorous and healthy at that period of life. But the case is altered with you; you are no more the hardy Highlander, you are merely English; your constitution is softened by the air, and your vigour debilita-

ted by fast living, and the luxurious vices of the company you have kept for these dozen years past. Pardon this freedom from a friend, who must probe the sore to the bottom before he can prescribe a cure. In short, Sir, an air temperate in comparison to ours, warm delicate living, riot, and excess, has chilled that natural heat of your native constitution, which enabled you, some years ago, to bear our hard winters, though but half dressed, without shivering. Now, though you are loaded with clothes, and scarce able to move under the load of furs and flannel with which you are covered, yet the least blast of a north-east wind makes your teeth rattle in your head, and scarce leaves animal heat enough to keep your blood from freezing in your veins: How then could you bear a blast from the Western Ocean, that can produce icicles in an hour, and ice of an inch thick, in less than a night's time; in our warmest houses? A dozen years ago I have seen you wrap yourself up in your plaid, and take a comfortable nap, after the fatigues of the chase, upon a

mountain of snow. If you are still as hardy as you were in those days, come down, for God's sake, and no doubt we shall find means to cure you of all ailments ; but if you have got an English constitution, English vices, appetites and diseases, stay, I beseech you, where you are ; for our climate and manner of life would kill a million such as you.

But, my friend, to come more close to the point, you must know, that I apprehend health and long life to be the peculiar blessing of no one climate on earth, but, like the element, common to all men, all nations, and climates under the sun. I have not only reason, but experience, to confirm me in this conjecture ; for in all the parts of the world where I have been, I have seen some men and women arrive at the greatest age, and have met with old people as frequently in other countries as in this ; whence I know it is vulgarly believed, that we live as long as the ancient patriarchs. I grant we may have more old men in proportion to the number of our people, than are to be found in the

bills of mortality, or perhaps, than are to be met with in any of the great cities of Europe : but this, Sir, is not owing to any healthy quality in our air, that is not in your's, or in many other parts of Europe ; far from it : for if we examine the quality of any climate in the Highlands and Isles, we can find very little but what is noxious to the health of man. We breathe a cold sharp air, which is all that can be said that is good in our climate. We are exposed to the boisterous incursions of the Western Ocean, having no land between us and America : Our mountains are so high, that a cloud can make no descent in our atmosphere, but it knocks against the proud tops of one or other of them, and covers the valley below with a deluge of rain, from which we are seldom twenty-four hours together free. The mountains are covered to the top with bogs and heath, which receive and detain every shower like a sponge, and retail them on the country in thick fogs, and Scotch mists, which, according to the old proverb, are sufficient to wet an Englishman to the skin.

This you know, Sir, is the nature of our climate ; yet our people are strong, robust, healthy, and long-lived ; which cannot be owing entirely to the air they breathe, for that promises no such blessing : and if air, I mean such air, was really productive of these blessings, there are many parts in England can boast of as good. The mountains of Wales can give you as fresh and keen a breeze, and the fens of Lincolnshire can afford you as great a quantity of mists and fogs as you please ; but we must search for the cause of these effects elsewhere ; and I hope we shall find the ineffable blessing dispensed with a more liberal hand by the bountiful Creator, and attainable by all nations, in all circumstances, without regard to situation or climate.

But to keep you no longer in suspense about what I apprehend to be the reason why people in this country generally live longer, and enjoy a greater share of uninterrupted health than the inhabitants of London, and other populous cities, I believe is owing to nothing but the difference of their manner of living, and the natural

regimen of diet they are generally accustomed to.

To confirm you in this conjecture, be pleased to recollect what the history of this country may inform you of. Before what we falsely call politeness reformed the low countries of this kingdom into an effeminate and luxurious manner of living, the manner, living, diet, and apparel of the inhabitants were exactly the same with the Highlanders, and health, vigour, and long life were as frequently met with in the southern countries as in those that lie north, where health and manly vigour seem now to have taken up their residence. But so soon as luxury and foreign vanity tainted the court, the contagion spread itself to all degrees of people, who were in any measure concerned with it; by which means the natural constitution of the people became enervate; new appetites sprung up, with a new regimen of diet, and a whole army of, till then unknown, diseases assaulted the human system; which required a yet more numerous tribe of physicians and drugs to combat the strange

malady and prop up the tottering machine. As the Highlanders lay more remote from court, the head-quarters and fountain-head of these mischiefs, they were longer before they contracted the habit, which the natural poverty of their country, and their natural disposition to idleness, kept them happily an age or two longer in ignorance of, and preserved their health and vigour of body and spirit till within these few years. But since the union of the kingdoms it is that luxury has gained still greater ground; it has made large inroads into this country, and contributed many of its baneful evils to the half-starved inhabitants. I can, from my own observation, mark a great decline in the general health of the country: Our bills of mortality yearly increase, and the catalogue of our diseases falls little short of what is to be met with in other countries; which I can attribute to nothing else but the change of diet and exercise from what it was formerly; for we cannot ascribe it to any alteration in our climate, that being much the same it was some hundreds of years

ago ; and, if any thing, by the destruction of the woods, draining of the bogs, and other improvements in agriculture, is rather better ; but the health, strength, and hardiness of the people are visibly changed to the worse ; and in half a century more, I believe, we shall find no manner of difference between the longevity of the inhabitants of the Highlands, and those of the low and more southern countries in the island. If you consult the antiquaries in England, they must have observed, that diseases have kept exact pace with the growth of luxury in that country ; and that effeminacy of constitution, and weakness of spirit, have followed close on the heels of riches and the polite improvements that have sprung from an extended commerce. In the days of King John, when the barons were able to give such a check to the regal power, the inhabitants of that country were as the Highlanders were about 50 years ago, a brave, robust, hardy, temperate, and parsimonious people ; dispositions which stuck to them pretty firmly as far down as the reign of Queen Elizabeth.

But since that time they have been visibly upon the decline, both in spirit and constitution. This can be owing to no change in the temperature of their air; they live in the same climate, and breathe the same elements, in the same degree of purity their more hardy ancestors enjoyed. But the change must be owing, then, to foreign luxury and exotic vices, which have sown the seeds of innumerable maladies, and quite changed their blood, and vitiated all the humours in the human system.

Examine, Sir, the manners and regimen of diet in all those countries in Europe, where the inhabitants are said to enjoy health and long life, you will find them exactly corresponding with the manner of our ancestors, and our contemporaries the Highlanders, who partake in any measure of these blessings. I think the Danes are generally allowed to live the longest of any nation in Europe; yet their air has nothing benign in it, but extreme cold sharp winters; their summers are moist and foggy like ours, but then their country is poor and barren, when compared to other more

fertile regions; the inhabitants are by that under a necessity to live temperate, and the chillness of their air obliges them to be always in motion, to keep up some degree of animal heat, and hinder their blood from chilling. Their soil affords nothing tempting enough to the polite to excite them to overload their stomachs; they eat barely what supports nature, and give her no unnecessary labour to throw off the fumes of indigestion, which of itself ruins more than the half of mankind. It is true, the generality of the Danes drink hard when they meet together to converse; and as they must sit still, the coldness of their climate obliges them to swill large draughts of warm spirituous liquor, to supply them with that heat which exercise used to afford; but I take it upon me to affirm, that not one of these Danes, who make a common custom of drinking hard, and sopping with these liquors, ever see the age of 80; whereas their more sober countrymen, who seldom indulge in that excess, frequently number 100 years of sound health and sense, and drop into the grave with-

out pain or anguish, by the mere decay of nature.

But to pass from general observations to some more particular, I must assure you, that most of the old men I ever met with, and I have seen some in all parts of Europe, ascribed that happiness to the effects of temperance alone. And, generally speaking, though they did not all observe the same regimen, yet they acted from the same principles, and differed only in some circumstances, depending upon their particular constitutions, or the nature of the country they lived in; but temperance alone was what they aimed at; and, by a steady perseverance in it, most, who ever tried it, have succeeded. I have indeed seen some old men from the mere force of a strong and naturally robust constitution; but these, as they did not observe the same rule of temperance, but presumed upon the health of their habit of body, were old men much sooner than the others, though more weak; and their longevity seemed to be given them as a curse, as they passed perhaps the 20 or 30 years they enjoyed above

the common age of men, in the most excruciating torments of the gout, stone, and other chronic diseases, the natural effects of a youth spent in riot and excess; and were dead, for the whole space of their supernumerary years, to all sense of pleasure or reflection, like the rest of mankind, and measured a wretched existence by the weight of their excessive misery, and the number of their never-ceasing groans. Were it possible for man, by art, to prolong the date of his life, and could expect no greater blessings than these, I should think no man in his senses would make the experiment; he would be much more obliged to any who would knock him on the head, and put a period to his misery; for sure it is better not to be, at least not to live, than to live thus miserable.

I have been at the trouble within these six months to visit all the old men in this county, and I have conversed with the relations of those who have died within the memory of any living, and have made a strict enquiry into their manner of life, their natural make and constitution, and their

regimen of diet, physic, and exercise; and, upon the whole, when I sum up the different informations from old people living 50 miles distant from one another, and the accounts of those who have been dead perhaps these 50 years, I find that their constitutions have been vastly different; none of them remarkably robust; and that temperance and moderate exercise was the regimen they observed, and all the nostrums they were masters of to procure a happy, healthy, and sensible old age. From whence I would make this natural conclusion, that since so many different people, of different habits of body, have obtained that blessing in spite of an air naturally bad, and without the help of medicine, and that they all observed temperance as a rule of life; I say, I would conclude from thence, that some such regimen, adapted to every man's particular constitution, may in all countries produce the same effect, unless we are constellated into death or life, or predestinated to certain moments of duration; a kind of doctrine, which, if true, would supersede all of my profession; therefore

you cannot blame me if I do not make that a part of my creed.

I know, Sir, you have heard and read many lectures upon temperance, and its great and salutary effects upon the human system ; but I believe, Sir, you have generally found it connected with a good air ; at least, that has been recommended as a necessary condition to warrant its effects ; but I have endeavoured to shew you, that all its effects may be expected in every situation, in every air not truly pestilential : I would not be understood to advance that temperance can baffle the plague, and several other malignant qualities, which are certainly lurking at some seasons in particular climates. But even there, where the aërial poison does not immediately affect the vitals, or kill instantaneously, the temperate man has a much greater chance to escape the pestilent blast, and get the better of its malignancy, than he who, besides the contagion in the air, has a thousand other maladies lurking in his blood, from excess, riot, and indigestion ; which, when set a floating by the accession

of foreign poison, tears to pieces the whole system, and leaves the tortured patient no hopes of life or ease. The intemperate man is like a country invaded by a foreign enemy, while involved in civil broils, and intestine rebellions, is easily vanquished, as it cannot employ its whole force against the common foe. But the temperate man is the reverse; all is sound at home; none of his subjects join the invader, but all, with collected force, join against the intruder, who, unless greatly superior in strength, must give way to so powerful a combination. That notion, that particular climates are productive of these great blessings, hinders thousands of people from trying the experiment, unless they are in circumstances to transport themselves to those happy regions. But my design is to convince you, that you may recover your health by the means of temperance, and a proper regimen of diet and exercise, as well where you are as here, or in any other country in Europe. Were you to remove to a more temperate climate, such as the south of France, or any summer

country, you might, no doubt, have a better chance than here, where the air is too cold for a constitution so much exhausted; but even there, if you carry your English manner of living with you, your excess of women and wine, you can have no benefit from the temperature of the climate; for there excesses of all sorts are much more dangerous: for where the stomach is overloaded, the sharpness of the air you now breathe may in some measure help digestion, which the uninterrupted calm that reigns in more southern climates would not contribute to; and if you are to change your manner of living, I think you had best make the experiment where you are, at least for some time, till you have broke the habit, and made it more tolerable in a foreign country.

But to leave you in no doubt that the health and long life enjoyed by some here is owing to rigid temperance, I shall give you the history of the manner of living of John M'Alpine, a grazier in Jura,* whom

* The island of Jura, to which the sensible author of this letter alludes, is one of the most remarkable for longevity of all

I am sure you have seen, for I think he was in that hunting-match to which you invited me in the year 1738, in the forest of that island. He lived to the age of 119, and some months, and enjoyed sound health, a solid judgment, his memory and senses to the last moment; it is not above a year since he died, and I believe he might have lived some years longer, had it not been that some of his relations fell in the last unnatural rebellion; which affected the old man so much, that he seemed oppressed with melancholy since he had the news of the tragical end of his friends at the battle of Culloden. I was intimately acquainted with him, and generally

the Western Islands of Scotland; among several instances of which it is mentioned as a fact by Martin, the traveller, that one Gilmour Mac Crain lived to keep 180 Christmasses in his own house. Indeed, all the Scottish islands are known to be favourable to long life. Martin mentions one person in South Uist, aged 130, who retained his appetite and understanding to the last. Buchanan in his history, (lib. I.) mentions one Lawrence, who lived in his time in one of the Shetland islands, who married at 100 years old, and died at 140, rather of old age than of any distemper; and the inhabitants say, that one Fairville lived to be 180, and never drank any malt liquor, distilled water, nor wine; his son lived even longer, and his grand-children to a good old age.

passed a night or two with him, as often as I was on the island ; and as I know all his family, I think I can give a pretty distinct account, from their relations, and my own observations, of every thing relating to his general regimen.

I have been told, that when a boy, he was but puny, slow in growth, and full of many gross humours, which frequently broke out in boils all over his body. His father, who was a substantial grazier, kept him much at home to look after his cattle till he was turned of 18, when he died, and left him pretty well to pass in the world. His dealings in cattle led him frequently to the main land of the shire of Argyle and the Low Countries ; and the company he kept on these occasions obliged him to drink hard, and sit up late, which so affected his constitution, that he enjoyed for two or three years a very bad state of health, owing to the many peccant humours in his habit, inflamed by excessive drinking of spirituous liquors. In this state, when turned of three or four-and-twenty, in coming out of a boat, he

struck his shin against the gunnel, of which he took little notice for some time, till it festered, and became a settled gangrene. The old women, and quacks in the island, tampered with it for near two years, without any prospect of cure, and reduced him to a mere skeleton, without strength or appetite. While under their hands he observed no regimen, but eat as much as he was able, without regard to fresh or salt, gross or pure diet, and got drunk with *aqua vitæ** as often as he could get company to tipple with him. In this state he came under the care of Doctor M'Laugh-ton, of Barragad, a very sagacious and successful practitioner, whom you must certainly have heard of, as he was famous all over the kingdom for the many cures he effected both in physic and surgery. This gentleman obliged the patient to come to his own house, where he forcibly kept him to a proper regimen, and by that alone, without any application but common drawing and digestive plaisters, perfected the

* A spirit distilled from malt, as strong as brandy, though not so corrosive in its quality.

cure of his leg in about three months, and sent M'Alpine home in a perfect good habit of body ; and, what was of more service to him than all the rest, had impressed him with so strong a notion of the great effects of temperance, that he all his life-time observed almost the same regimen he had been forced to in the doctor's house, and from that time till he died never was bled, purged, or vomited, or took any kind of medicine whatever.

It was the custom in his early years, all over the Highlands, and continues such to this day among the common people of the Isles, to make but two meals a day ; they breakfast about nine or ten in the morning, and sup about six or seven, this last being the principal meal. M'Alpine followed this custom ; he went to bed with the sun, and rose with the lark. If he went out as soon as he got up, and the morning appeared foggy, he generally eat a mouthful of bread, and no more till breakfast-time. His constant breakfast was bread, butter, and cheese, or eggs, with gruel made of half water, half milk. His supper was

fish or flesh, for the most part boiled. The flesh was boiled with greens or roots; the soup of which was thickened with a little oatmeal, which he drank plentifully. His fish were generally boiled in no more water than covered them, and the soup thickened, which he eat with almost all white fish. His general rule was to rise from table with an appetite to eat more; and the liquids he used were at all times at least four times the quantity of meat or fish. If he used harder exercise at one time than another, he eat a little more than usual; but at no time eat to take away his appetite, and never eat but of one sort of food at a meal. He never drank any water but what was first boiled, even in the hottest days in summer, and poured it boiling on some toasted bread or oatmeal, and let it stand till it cooled, and used it for his constant drink between meals; at which times his drink was, as I have observed, milk and water-gruel in the morning, and the soup of meat or fish at night, thickened with oatmeal. His bread was mostly made of barley; but he made no

scruple of eating oat bread, where that could not be had.

He never drank wine, ale, or punch, but twice a year, Whitsuntide and Martinmas, when he went to state accounts with his landlord; with whom he drank of sound liquor as much as elevated his spirits a little above their ordinary pitch. He never drank dry drams of any kind; but if he had been obliged to stand or sit long in the cold without exercise, he took the yolk of an egg, twice the bulk of it of honey, and about a quartern of the best *aqua vitæ*, mixed them altogether, and drank it off at a draught; but this he never indulged himself in, but on such occasions as I have just now mentioned. He used tobacco in no shape; was constantly in action of some kind or other, and always cheerful; being void of any degree of passion or impatience, and with difficulty raised to express any violent resentment; though when he did, he gave evident tokens that his pacific forbearing disposition was not owing to want of courage, but a thorough conquest of his

passions; which he kept under, not by the rules of philosophy, but by his habit of temperance, which kept his blood and spirits in a perfect tranquillity, as not being stimulated by the dregs of excess and riot.

You may believe a man living in this abstemious manner could not be often sick; but if at any time he found himself out of order, abstinence and sweating were the only means he used to restore him to his former state. The sweat, which he took when attacked by any symptoms of cold, was what they call a wangrease in that country. It is made of oatmeal, flummery made very thin, sweetened with honey, and a lump of fresh butter. This he drank as warm as he could bear it, and always had a fine breathing sweat; which he encouraged by repeating the draught till he removed the complaint.

As to his clothing, he lived as the rest of the country, and differed nothing from them in dress, except in this, that he wore all his life-time a piece of flannel on his stomach. He wore the belted plaid, sel-

dom the trews or breeches ; went through the first river or pool he met in the morning, and continued wet in his feet, for the most part, till he went to bed ; and, in a word, till his death, was as hardy as the youngest man in the country. After the battle of Culloden he grew less cheerful and facetious in company. Melancholy seemed settled in his countenance, yet he had no complaint till about a week before he died ; when he took to his bed, told his people he found himself weakening apace, and his dissolution approaching, which he met with patience and christian fortitude.

I have conversed with several old men now living in different parts of the isles and continent, aged from 80 to 100, and find no remarkable difference in the regimen they observe. They all abstain from excess in strong liquors ; none of them drink drams ; they eat sparingly of fish and flesh ; but the chief of their nourishment is drawn from the liquids they use, which are milk, the juice of meat and herbs, thickened with oatmeal, and great

plenty of water-gruel. As to the quantity, that differs according to their strength and exercise ; but they concur in observing the same rule of rising from meals with an appetite, and increasing the quantity of solid food, when they are upon more violent exercise than ordinary. Their physical regimen is the same with M'Alpine's, being no friends to physic, or the apothecaries preparation. I think the quantity of solid meat, which the greatest eater of them eats in twenty-four hours, I compute to be about twenty ounces Troy weight, and between two or three quarts of liquid ; but I think M'Alpine's greatest eating in one day, did not exceed fourteen ounces ;* but his common allowance might fall short two or three ounces.

From these particular observations, I think I may reasonably conclude, if every man in the county had observed the same regimen of diet and exercise, that they might expect the same consequences, viz. settled health, and a rational old age ; and

* This is nearly the quantity Cornaro prescribed to himself.

if temperance has this effect in this severe climate, what may be expected in a more mild temperature of air? Therefore, Sir, to apply all this to your particular case, let me advise you to discharge your physician, and pay off your apothecary's bill, and in their stead employ your own reason for doctor, and your cook as apothecary. Change your aliment, and that will naturally produce a change in your blood; and nature itself, when not put to the labour of working off the unnecessary loads with which she is now oppressed, will find means to purge off any recent humours you may have gathered from your former excessive manner of living.

But, to be more particular, let me advise you, for some time, to abstain from the company of women, and observe strict continence; for as your case is partly nervous, every act of venery increases the malady, and weakens the whole system more than any thing whatever. Abstain from all gross meat; let your diet be white meat and fowls, and by degrees lessen the quantity of your solid diet, de-

pending chiefly for support upon broths, soups, jellies, and flesh, and soup of eels or vipers. Eels, though not so much cried up by the faculty, yet answer all the ends and purposes of vipers, and are less costly. Eat often, if your strength requires it, but little at a time; be guided in the quantity you eat by the spirit you find yourself in, rather than by the craving of the stomach, which frequently deceives you into excess. If you find your spirits cheerful, and your strength assisted by three or four ounces of solid meat, abstain from any more, though you should find an appetite, which may haunt you for some time, till you have brought the stomach to be satisfied with what is sufficient for the purposes of nature. What liquids you use, let them be nourishing as well as moistening, which must save a great deal of trouble in digestion, as they are easier and sooner reduced to laudable chyle; and I think, if you observe the Highland old man's method of drinking your water boiled, and poured upon toasted bread till it cools, you must find great advantage from it.

The best and lightest water has crudities in it, and partakes of the metals and minerals through which it passes in the bowels of the earth, which boiling corrects; and the toasted bread, or oatmeal, gives it spirit, and a nutritive quality, very friendly to human nature. As you have been accustomed to drink much, I would not advise you to drop it all at once, but fall from it by degrees; and let what you drink be of the richest kind: The French is a hungry, searching wine, and the Port, though neat, too heavy; your Italian wines are much better for the stomach, and less prejudicial to the brain, when drank with moderation; but two or three glasses is the most I would choose to indulge you in for a constancy; and you must reduce yourself to this by as quick degrees as possible. If you are able to use exercise, take it moderately, especially riding; but not to fatigue yourself till your strength is recruited, and your habit mended. If to the regimen you add moderation in your temper and passions, avoiding every thing that may ruffle or fret you, keeping an

equal cheerful disposition of the mind, I believe, in a few months, you may find yourself in a fair way of recovery, without the help of alteratives, restoratives, pectoral sweeteners, correctors, draughts, bolusses, pills, potions, cordials, and decoctions, or any other species of drugs, however dignified by hard names and pompous epithets.

You lived, sir, when with us, pretty much after the Highland manner above described, and had as good a share of health as any amongst us; since you left us, you have changed your manner of living, and lost your health; you had, to my knowledge, a sound constitution, had no natural taint; you have had no accident to hurt your constitution, and the air you have breathed since you left us is not pestilential; nor have you got your illness by contagion, unless it is from the ladies. To what then is your puny, coughing, trembling, emaciated habit owing, but to your excess. This is, without doubt, the cause; remove it, and the effect must infallibly follow. The juices and humours with

which you abound, whether good or bad, are the production of the aliment you live upon. Those that are peccant are exotic to your constitution, they do not grow there, nor spring up spontaneously, the seeds of them were conveyed in high seasoned poignant sauces, in variety of dishes, and sour wines, nourished by excess, late hours, and voracious meals, and inflamed by strong, fermented, and spirituous liquors. These altogether have preyed upon the vitals, have torn and lacerated the minute vessels, unbraced the nervous system, and vitiated the whole mass of blood. You have had recourse to physic, but nature is not able to bear the shock, or co-operate with the force of medicine; she is so exhausted in her vital strength, by the loads of gross aliment which you swallow down, and the continual accession of inflammable matter, which your excess throws upon her, that let the medicine prove never so potent, you can find no benefit. But if you retrench her labour, and supply the calls of nature, which are wholesome nutritive aliments, she will of

herself be able to work off the vicious humours that have mixed themselves with the blood, and in a little time recover her due tone and vigour. Nature herself is the best physician, and never requires our help, but when overloaded and oppressed; all we can do is to assist her operations, in which we ought never to interfere, but when we see her absolutely in want of our assistance. If she is not oppressed or interrupted in her course, we need no alteratives to rectify the blood; she throws off all malignant heterogeneous matter; by the stated laws of mechanism, all our diseases are but the efforts of nature, to get rid of what oppresses her; and if physicians were sagacious enough to fall in with her intention, all our ailments would, if I may use the expression, prove critical, and instead of weakening the frame, give new life, new vigour, and a degree of health we had not before.

Thus, sir, I take the liberty to suppose, that you have lost your health, and changed the system of your constitution, by fast living; and that nature groans so much under the load of maladies you have saddled her

with, that she is not able, while you supply these diseases with new fuel from their original fountain, to free herself from their tyranny. I therefore advise you to stop up the springs which filled these humours, and by eating sparingly of light aliments, that are easily and speedily converted into chyle, and drinking moderately, by seasonable exercise suitable to your strength, and a cheerful disposition, permit her to use all her strength in combating the malady; which she will soon effect, and afterwards restore you to your former health and vigour, which I hope you will preserve by the same means you recover it; and in return for my advice, if it proves of any service to you, I shall desire no more, but that you inculcate the same doctrine to all your acquaintance, with the same friendly intention with which I offer you my thoughts. That you may speedily taste the sweets of retored health, and enjoy a long life of uninterrupted happiness, is the sincere wish of,

SIR,

Your sincere friend,

And most humble Servant.

3. ADMIRAL HENRY.*

Introduction.—It is well known, that various modes of *friction*, or operating on the skin and muscles, are practised in different countries. In Europe, the outside of the skin is rubbed with a flesh brush, or with gloves made of hair, or coarse woollen yarn; sometimes accompanied by fumigations. In the East Indies, friction with the hand, or what is called *champouing*, is generally practised; and the skin and muscles are pinched by the fingers of the operator, with a view of rendering them flexible. A similar plan has likewise been adopted by Mr. Grosvenor of Oxford. But these operations are but slight and trifling, compared to those which have been practised by Admiral Henry.

* The publication from which this case is extracted is entitled "*An Account of the means by which Admiral Henry, of Rolvenden, in Kent, has cured the Rheumatism, a Tendency to Gout, the Tic Douloureux, the Cramp, and other Disorders; and by which a Cataract in the Eye was removed.*"

His system is certainly the most extraordinary that has hitherto been put in practice; but though the remedies are violent, yet they will, in several respects, stand a comparison with any system hitherto recommended, and his system I consider admirably adapted to the relief or cure of extreme cases. Cornaro, for instance, contrived, by the greatest privations, to preserve a vegetable kind of existence, by means of which, however, he could never have cured himself of any of those violent disorders with which the Admiral has been afflicted. Whereas the latter can live as other people do, without any unceasing attention to his diet and mode of life, full of activity and spirit, and at the age of 91, in possession of his most important faculties.

In order to explain how this was effected, it is now proposed briefly to state,—1. The origin of the system. 2. Its general principles; and, 3. Its practical details.

I. *Origin of Admiral Henry's System.*—Admiral Henry was born at Holyhead, in the island of Anglesea, on the 28th of

Sept. 1731, and consequently was, on the 28th of Sept. last, turned of 91. He went into the navy in the year 1744. Whilst on service, he had his thigh bone completely broken by a hawser, in 1746. He was at the capture of the Havannah in 1762, first lieutenant of the Hampton Court. During the American war, he was made, in 1779, a captain, by that distinguished admiral, Lord Howe, in consequence of his success in taking Mud Island in the Delaware, which was considered at the time a most important service. He was made an admiral in 1794, is now an admiral of the red, and the twelfth on the list. He was married; had no family, and is now a widower.

Soon after the close of the American war, in 1786, Admiral Henry returned to the parish of Rolvenden in Kent, where he had formerly resided, and where, during his absence, a house had been built for him, in the neighbourhood of a pleasant village, about 55 miles from London, 21 from Maidstone, and three from Tenterden. He has resided there ever since, with the

exception of about a year and a quarter, during which period he was on service with the late Earl St. Vincent, and assisted in capturing the French Islands in 1793 and 1794.

It was in the year 1787, however, that he began his operations on his body, in a very slight and trifling manner, not knowing but they might prove injurious, and his friends being extremely apprehensive that he would do himself much mischief. But being of a persevering turn of mind, and finding himself rather benefited than otherwise, he resolved to give the plan a fair trial.

II. *General View of its Principles.*—Admiral Henry's system seems to be founded on the following principles.—1. That the chief cause of disease in the human frame, is deficiency of circulation; and that the best means of correcting a tendency to disease is, to prevent the nerves and tendons from falling asleep, or getting fixed; for which purpose they should be kept quite loose by instruments worked amongst them; and, 2. That by keeping the blood-

vessels, nerves, and tendons in constant action, by means of the bone instruments, the blood is rendered pure, it passes quickly through the blood-vessels, leaving no fur behind it, and thus that ossification, which so frequently terminates the human existence, is prevented. Hence, notwithstanding Admiral Henry's advanced period of life, when he lies stretched in bed, he feels his pulse beat strong in his thighs, his knees and feet, and all over his body.

III. *Practices adopted by Admiral Henry.* In detailing the information communicated by Admiral Henry, regarding the practices he has adopted, it is proposed to explain;—

1. The nature of the instruments used;
2. The mode of application to the different parts of the body;
3. The cure of the rheumatism effected by them;
4. Their advantage in gouty affections;
5. Their use in removing cataracts in the eye;
6. His curing the *tic douloureux*;
7. Hints for remedying other accidents and disorders; and,
8. The system adopted by Admiral Henry in regard to diet, exercise, clothing and sleep; with the result of the whole inquiry.

1. *Instruments used.*—The instruments are all of such a description as to work with effect on the parts to which they are applied. He has about eight of them, two of which are small hammers covered with leather, and the other six are small instruments about an inch long. They were at first made of bits of wood, as they could easily be fashioned into any shape; but finding that they excoriated the skin, he was induced to try bone, which answers the object in view. The bones are boiled to take out grease, and then are smoothed and shaped by a file. The bone instruments are principally made from the ribs of cattle, and it is a great advantage to have them bent, as they can thus be applied more successfully to the different parts of the body. Any knobs are preserved, and others, where necessary, made with a file, so as to apply with effect across the tendons, as they are of great use in forwarding the process, particularly if they are situated in the middle of the bone.

2. *Mode of Application.*—Every part of the body ought to be daily acted upon by

some of these instruments, for the purpose of preserving health, and warding off the infirmities of old age. It was in the year 1787, that he was accidentally led to apply the wooden tools to his knees, ancles, and insteps, which were all much swelled and hard, owing to the rheumatism, and very painful when touched: and though the operation was slightly done, yet he found considerable benefit from it. This gave him more confidence in the success of his plan, and induced him afterwards to try larger and stronger instruments, and to apply them with more force.

To strengthen the feet, Admiral Henry is accustomed to tread the one over the other, with the shoes off, or entirely naked; he also uses the hammer, with a piece of cork covered by leather, at the end of it, for the soles, and the bone instruments to move the tendons. His feet have thus become perfectly sound and well. By the same instruments, he has greatly strengthened his heels, and the tendon Achilles, both of which require constant beating,

the circulation being very sluggish in both places.

The thighs cannot be too much hammered, and if it is left off, they soon feel the want of it. The Admiral uses the round ends of common glass vials for that purpose, corked, to prevent their breaking, and smoothed by a file. A solid piece of glass may likewise be used, made in the shape of a vial, smooth at one end, the other having a lip like the common vial, but stronger, and rounded, as it then may be applied to move the tendons.

The stomach and bowels had long been in a very bad state; hard, painful when touched, and often disordered: but by working them in bed, with a bone rounded at the end, in each hand, digging into the stomach as much as possible, particularly about the navel, and making the two instruments meet among the bowels, as much as they could be forced to, the stomach is thus rendered so strong, that it will digest any thing.

The whole of the breast should be worked hard with the vials, and up and down over

the lower edge of the breast-bone. The collar-bone should be treated in the same manner: and the bone instruments should be also applied to the tendons under the cheek-bones. The ends of the two thumbs should be applied to each side of the gullet, and the gullet parted from side to side with much force, which will prevent an ossification of the throat, and keep the two passages clear.

The mouth, in general, and under the tongue, ought to be treated in the same manner, either with the back of a dessert silver spoon, or with tools made from the handles of old tooth brushes. The roof of the mouth also, should be thus rubbed, which prevents the swelling of the uvula, and sore throats.

The whole skin of the head, more especially the hind part, requires to be frequently rubbed and scraped by the bone instruments, or by a table-spoon. It clears off all scurf, and so hardens the head, that Admiral Henry, who, before he used these operations, could not sleep without two double flannel night caps, now only

wears a single linen one in the coldest weather.

The arms and hands are to be treated in the same manner, and with as much force as they can possibly bear. When he first applied the wooden instruments to the arms with great violence, he found that the flesh became discoloured, and was obliged to desist for a fortnight; at the end of that period, however, he was enabled to apply the instruments again, without so much pain, and with benefit; and now no pinching or blows have any effect in discolouring the skin.

Whenever he finds any part painful, on the tools or instruments being applied to it, he is convinced that the nerves or tendons are diseased; and he never ceases working with the tools, until all pain ceases on their application, and the tendons feel loose.

Many of these operations are at first painful, but they cease to be so, if persevered in, and become even pleasant, and so useful, that after going through them in the morning, one feels better all the day

after. If regularly done for some time, the muscles become so sound and firm, that neither pinching, nor even beating with violence, gives any pain; while with the improvement of the frame, the mind becomes stronger, the spirits improve, and the faculties are strengthened.

3. *Cure of the Rheumatism.*—It was in the year 1782, that Admiral Henry was first affected by the rheumatism, which he had in so violent a degree, that he could only crawl about, had pains over all his body, and at last became quite a cripple. Though he found himself much the better for the applications he had tried of wooden tools in 1787, yet the swellings in his knees, ancles, and insteps, continued till the year 1810, when he began to use a common hammer made of iron, with a bit of cork on the head, and covered with leather. He persevered in using this tool, for about three years, night and morning, together with small bone instruments, with knobs, for loosening the tendons. He has now completely succeeded in removing the swellings; and by keeping up the prac-

tice, he finds that the limbs are not only kept well, but that they are improving every day. How many are there, disabled from labour by the rheumatism, without being in so wretched and crippled a state as Admiral Henry was, who might, at little or no expense, get rid of that disorder, by following the means of cure which he has so successfully practised.

4. *Cure of Gouty Affections.*—Any tendency to the gout felt by Admiral Henry, was in the hand, and particularly in the fingers, which became swelled and contracted. The middle finger in particular, had become so extremely stiff, that it was impossible to move it. It bent upwards at the middle joint, and the fore finger was also stiff. All these contractions and weaknesses by the use of the instruments, are effectually removed; and not only are the hands and arms firm and steady, but the fingers have become quite flexible.

5. *Cure of a Cataract.*—This most unpleasant complaint began to form on Admiral Henry's left eye in the year 1782, but was neglected, as he saw well with

the right eye. He was accidentally led to rub it, the eyelids closed, with the joint of the thumb, and thought the eye was the better of it. He then began, in hopes of dispersing the cataract, to use the round end of a glass vial, smoothed by a file. Some time after he perceived a glimmering of light, and being of a persevering disposition, continued the practice, and in less than two years more the cataract was dispersed. About two years afterwards a cataract came upon the right eye, which gradually increased. He did not try the friction plan with it, but was prevailed upon to get it extracted, as a quicker mode of cure. The operation was performed with great skill by a distinguished oculist, in 1799, but an inflammation taking place, the eye was lost; so that had it not been for the successful dispersion of the cataract on the left eye, the Admiral would have been quite blind.

6. *Cure of the Tic Douloureux*.—Admiral Henry remained for six weeks in London, after the operation for the cataract, to see if any thing could be done for his right

eye; but in vain. He then returned to Rolvenden, and in about two months afterwards, was seized with the Tic Douloureux in that eye. Different washes were recommended to him, but though the directions were attended to, they were of no use. This complaint continued for 12 months, with two fits a day, of three or four hours each in duration, the eyes close shut the whole time, accompanied by the most excruciating torture. Hemlock, in great quantities, was then recommended, and a seton behind the neck. By these means, he was slowly relieved for about six months, but he was reduced to a state of great weakness. The complaint having ceased, the Admiral was advised to give up the hemlock, and to heal the seton. In about a fortnight after, the pain returned with as much force as ever, and from his having been so much weakened, it became more severe. He then expected that it would destroy him. He accidentally was led to scrape the upper eyelid down, for a few moments, with a small piece of silver, and the complaint has never since returned.

This leads him to conjecture, that the nerve, on which that pain depended, resides in that spot, for the operation of scraping, had been tried on the temple, and all round the eye, and was of no use. He continues to scrape the upper eyelid, with the bone instruments.

7. *Cure of other Disorders.*—By the same operations other complaints are cured. Admiral Henry had formerly been much troubled with corns, but has had none, since he adopted the practices above described. It is an effectual remedy against chilblains, to beat the heels and feet with a broad wooden instrument. Admiral Henry strongly recommends, mixing one-sixth oil, with five-sixths rum, as superior to any other preparation for healing cuts. It ought to be applied as soon as possible after the accident happens, covered with a rag (for the wounded part must not be exposed to the air, until it is well), and two or three drops occasionally applied to it. The spirit heals, and the oil strengthens the parts. The same mixture is the best remedy for an ulcerated sore throat, used

in this manner. A vial with the rum and oil must be taken to bed, and the patient, when lying on his back, must take about a tea-spoonful in his mouth out of the vial, and keep it as long as he can at the entrance into the gullet before swallowing: this is to be frequently done in the night time. No family should be without a vial of that mixture, which may be kept for any length of time, and is so highly useful. It should be well shaken in the vial before it is applied. With a common vial in each hand, filed smooth at the end, Admiral Henry, by pinching the legs from the heel to the ham very hard, and the back and inside of the thighs, has entirely driven away the cramp.

8. *Miscellaneous Particulars.*—In regard to diet, Admiral Henry takes any thing that is presented to him at breakfast or dinner, but no tea or coffee in the evening, as it prevents his sleeping. For supper he takes boiled milk, with a large slice of stale bread, either boiled with it, or put in afterwards, which is converted into a kind of mucilage, and the same mess for break-

fast, when alone.* He uses no salt, pepper, mustard, or vinegar, requiring no stimulants to assist his digestion. He takes at the rate of half a dozen glasses of wine, either white or red, sometimes more and sometimes less, unmixed with water, that he may relish it better, but as much water afterwards as the wine he had taken, which prevents any bad effects from the wine.

In regard to exercise, he is constantly in motion, and never sits down, except when reading, or at meals. The use of the tools, which insures the free circulation of the blood, renders any sort of exercise less necessary.†

* In regard to the alvine discharge, he is not regular; sometimes once a day, sometimes every second or third day, and sometimes once a week, which he considers as quite sufficient. The fæces are always hard. He has always at hand a bottle, in which four ounces of Epsom salts are dissolved in a quart of cold water, and if costive longer than a week, he takes a wine glass of this medicine, in bed, at six in the morning, which carries off all crudities.

† It may be proper to remark, that the moderate, but persevering use of dumb-bells, is of use in preventing the stooping of old age, which is owing to the muscles becoming relaxed, and thence the shoulders shrink and droop.

There is nothing particular in his mode of clothing, except that he wears, in cold weather, even in the house, a surtout of common woollen stuff, for women's gowns, worth 20*d.* a yard. This dress in walking is very light, it is made to button its full length to below the knee; it thus keeps the wind off the body, and not fitting close, always contains a warm atmosphere round the body. He never wears a cloth great coat, which gets very wet in rainy weather, and must then be extremely injurious. Since the introduction of umbrellas, the use of great coats, except on horseback, may be given up.

As to sleep, he goes to bed at nine o'clock, when he has no company staying with him, and uses his instruments in bed for a couple of hours. He never sleeps above from four to six hours, and he does not feel so well afterwards, if he takes more repose. He is always ready to get up with pleasure in the morning.

The Result.—Thus it appears that Admiral Henry, *with a view of preventing and curing disease*, has taken more liberty with

the human frame, than probably any man has ever before him attempted ; and that it has never till now been ascertained, what the body could bear, not only with impunity, but with advantage. The result is, that Admiral Henry at the age of above 91, has all the activity of middle age ;—has got the better of several disorders with which he was afflicted ;—feels himself now (1823,) in as good a state of health as any man in England, and is likely long to enjoy that blessing, having discovered the means by which, so far as his experience goes, maladies that might otherwise be fatal, may be cured ; and many of those disorders, to which old age is liable, may be warded off.

4. CASE OF PAIN IN THE STOMACH.

This case was related by Dr. William Hunter to the London Medical Society, in the year 1783, and it is here given in his own words. In my opinion it demonstrates the great power of friction, and of a very mild abstemious diet, in so as-

sisting the efforts of the constitution as to enable it eventually to conquer what was certainly a state of uncommon disorder, and which, indeed, in appearance was of a hopeless nature. Friction over the region of the affected organ for half an hour twice a day, I think to be in itself a valuable remedial measure, and one to which I should attribute the benefit received to be in a good degree, if not mainly, owing; but Dr. Hunter, it will be seen, considered it of inferior importance.

Many years ago, says Dr. Hunter, a gentleman came to me from the eastern part of the city, with his son about eight or nine years old, to ask my advice for him. The complaint was great pain in the stomach, frequent and violent vomitings, great weakness, and wasting of flesh. I think I hardly ever saw a human creature more emaciated, or with a look more expressive of being near the end of all the miseries of life. The disorder was of some months standing, and, from the beginning to that time, had been daily growing more desperate. He was at school when first

taken ill, and concealed his disorder for some time ; but growing much worse, he was obliged to complain, and was brought home to be more carefully attended. From his sickly look, his total loss of appetite, besides what he said of the pain which he suffered, but especially from his vomiting up almost every thing which he swallowed, it was evident that his disorder was very serious.

Three of the most eminent physicians of that time attended him in succession, and tried a variety of medicines without the least good effect. They had all, as the father told me, after sufficient trial, given the patient up, having nothing farther to propose. The last prescription was a pill of solid opium ; for in the fluid state, though at first the opiate had staid some time upon his stomach, and brought a temporary relief, it failed at length, and like food, drink, and every medicine which had been taken, was presently brought up again by vomiting. The opiate pill was therefore given in hopes that it would elude the expulsive efforts of the stomach.

It did so for a time ; but after a little use that likewise brought on vomiting. Then it was that his physician was consulted for the last time, who said he had nothing farther to propose.

Though at first the boy professed that he could assign no cause for his complaint ; being strictly interrogated by his father if he had ever swallowed any thing that could hurt his stomach, or received any injury by a blow or otherwise ; he confessed that the usher in the school had grasped him by the waistcoat at the pit of the stomach, in a peevish fit, and shaken him rudely, for not having come up to the usher's expectation in a school exercise—that though it was not very painful at the time, the disorder came on soon after. This account disposed the father to suspect, that the rude grasp and shake had hurt the stomach. With that idea he brought him to me as an anatomist, that an accurate examination might, if possible, discover the cause or nature of the disorder.

He was stripped before the fire, and examined with attention in various situa-

tions and postures ; but no fulness, hardness, or tumour whatever could be discovered : on the contrary, he appeared everywhere like a skeleton covered with a mere skin ; and the abdomen was as flat, or rather as much drawn inwards, as if it had not contained half the usual quantity of bowels.

Having received all the information that I could expect, and reflected some little time upon the case, I wished to speak with the father alone in another room ; and to give my patient some employment as well as refreshment, asked him to take a little milk in the mean time. But his father begged that taking any thing into his stomach might be put off till he got home, because he was certain it would make him sick : just before we set out, said he, I gave him a little milk ; but he was sick, and brought it all up in the coach before we had got many paces from the house.

In the adjacent room I said to the father ; this case, sir, appears to me so desperate, that I could not tell you my thoughts be-

fore your son. I think it most probable no doubt that he will sink under it; and believe that no human sagacity or experience could pretend to ascertain the cause of his complaint; and without supposing a particular or specific cause, there is hardly any thing to be aimed at in the way of a cure: yet, dreadful as this language must be to your ear, I think you are not to be without hope. As we do not know the cause, it may happen to be of a temporary nature, and may of itself take a favourable turn: we see such wonderful changes every day in cases that appear the most desperate, and especially in young people. In them the resources of nature are astonishing.

Then he asked me if I could communicate any rules or directions, for giving him a better chance of getting that cure from nature, which he saw he must despair of from art.

I told him that there were two things which I would recommend. The first was not so important, indeed, yet I thought it might be useful, and certainly could do

no harm. It was to have his son well rubbed, for half an hour together, with warm oil and a warm hand, before a fire, over and all around his stomach, every morning and evening. The oil, perhaps, would do little more than make the friction harmless as well as easy; and the friction would both soothe pain, and be a healthful exercise to a weak body.

The second thing that I was to propose I imagined to be of the utmost consequence. It was something which I had particularly attended to in disorders of the stomach, especially vomitings. It was carefully to avoid offending a very weak stomach either with the quantity or quality of what is taken down; and yet to get enough retained for supporting life. I need not tell you, Sir, said I, that your son cannot live long without taking *some* nourishment: he must be supported to allow of any chance in his favour. You think that for some time he has kept nothing of what he swallowed; but a small part must have remained, else he could not have lived till now. Do not you think

then, that it would have been better for him if he had only taken the very small quantities which remained with him, and were converted into nourishment? It would have answered the end of supporting life as well, and perhaps have saved him such constant distress of being sick and vomiting. The nourishment which he takes should not only be in very small quantity at a time, but in quality the most inoffensive to a weak stomach that can be found. Milk is that kind of nourishment. It is what Providence has contrived for supporting animals in the most tender stage of life. Take your son home; and as soon as he has rested a little, give him *one* spoonful of milk. If he keeps it some time without sickness or vomiting, repeat the meal: and so on. If he vomits it, after a little rest try him with a smaller quantity, viz. with a dessert or even a teaspoonful. If he can but bear the smallest quantity, you will be sure of being able to give him nourishment. Let it be the sole business of one person to feed him. If you succeed in the beginning, persevere

with great caution, and proceed very gradually to a greater quantity, and to other fluid food, especially to what his own fancy may invite him ; such as smooth gruel or panada, milk boiled with a little flour of wheat or rice, thin chocolate and milk, any broth without fat, or with a little jelly or rice or barley in it, &c. &c.

We then went in to our patient again ; and that he might be encouraged with hope, and act his part with resolution, I repeated the directions with an air of being confident of success. The plan was simple, and perfectly understood. They left me.

I heard nothing of the case till, I believe, between two or three months after. His father came to me with a most joyful countenance, and with kind expressions of gratitude told me, that the plan had been pursued with scrupulous exactness, and with astonishing success—that his son had never vomited since I had seen him—that he was daily gaining flesh and strength, and colour and spirits—and now grown very importunate to have more substantial food. I recommended the change to be

made by degrees. He recovered completely; and many years ago he was a healthy and very strong young man.

5. CASE OF SCROPHULA.

This is a case of scrophula cured by coltsfoot, and as I think well of that herb as a pectoral and alterative, and wish to show the efficacy of simple remedies, more especially in many grievous maladies, I have thought it might afford a useful hint to some afflicted person.

The case* is related by Mr. Fuller, in his *Medicina Gymnastica*. He says, "It was a scrophulous subject that it relieved; but one so deplorable, that the hospitals cannot often shew the like. The young gentlewoman had above 12 sores upon her, she had had the regular help of physicians, but was left off as incurable, when a person who was no physician, and did not pretend to any thing like dealing in

* Dr. Cullen, the celebrated professor at Edinburgh, was led by reading this case to recommend the use of coltsfoot to several scrophulous persons, some of whom, he says, derived great advantage from it.

medicines, only he had reason to know the neglected virtues of this plant, came accidentally to the house, when the gentlewoman's mother was lamenting her daughter's condition; after having given her reason to expect something from his medicine, he promised to make it for her, but made her send 10 miles, twice a week to his house for the decoction of the herb, that he might conceal it from them, because he knew they would undoubtedly despise it, if they knew what it was: he therefore made very strong decoctions of of it, till the liquor was glutinous and sweetish, of which she was to drink as much as she could every day at what times she pleased, this she followed above four months, in which time most of her sores were dried up, and in a little time more she was perfectly cured. And of this I have reason to be certain, because I lived in the house where it was made, all the time, and the person who made it did not make a secret of it for gain, but only that it might not be slighted. This instance I have thus amply related, that it may serve

as a hint that this herb when it is used as a pectoral, ought to be used after another manner than we generally do."

6. CASE OF CONSUMPTION.*

Mr. Fuller says, *Medicina Gymnastica*, page 202, "I have lately met with a gentleman of this city, who upon the advice of Dr. Sydenham, set upon a course of riding, and recovered of a consumption in which he was very far advanced; and had tried a milk diet, and other proper means to no purpose, and all along spit blood very much. This gentleman set out on a journey to York, and by riding

* I have copied this case from Fuller, in order to add another instance of the power of exercise in the cure of consumption to those instances already given in the *Methods of Improving Health*. I would observe on this subject, that Mr. Angelo, the well known fencer, says, "Fencing has been productive of the most salutary effects on consumptive habits; many instances of which have fallen under my own observations. Among others, the son of Mr. Heath, the celebrated engraver, had a consumptive tendency, and occasionally felt a pain in his chest so as to prevent a free respiration. I advised his father to send him to me; he tried the effects of fencing for three months, and has ever since enjoyed his health."

close day after day for about ten weeks, in which space of time he rode by computation a thousand miles, and returned healthy and well to town."

CHAPTER V.

OBSERVATIONS DESIGNED TO EXHIBIT A
DEFINITE PLAN FOR REMOVING THAT
PECULIAR AFFECTION OF THE THROAT TO
WHICH CLERGYMEN, AND OTHER PUBLIC
SPEAKERS, ARE LIABLE.

The affection here alluded to is one that has of late years greatly distressed many of the clergy, and dissenting ministers, and which is well known to arise, for the most part, from a frequent and energetic use of the organs of speech during their public ministrations. I am induced to notice this disorder, because I have never met with any observations respecting it in any medical or other publication, and from believing that many clergymen suffer considerably for want of a proper plan on which to proceed. The symptoms of this complaint differ a little in different cases, but the principal are, a sense of fulness

and uneasiness in the windpipe, and other parts of the throat; hoarseness; and a great increase of pain or uneasiness after speaking long in public. In some cases there is more or less cough; a disposition to feverishness; and great local and general debility. Commonly the general health is impaired, but now and then so that the patient himself is hardly sensible of it until the physician, by his remarks, shews him the secretions generally are depraved—a depravation which is the foundation of a large proportion of the most severe attacks of disease, whether they be of a chronic or acute character.

The cause of this malady is evidently a local debility, induced by too great a use of the windpipe in speaking. In many instances no doubt there is a natural feebleness of the parts; while in others, where no natural weakness exists, this affection of the throat is a local complaint dependent upon constitutional indisposition; the windpipe being more affected than any other part only because it has been more exposed to irritation.

Such being the causes of the disorder, the indications of treatment appear to me to be two-fold, viz. 1. To restore the general health; and, 2. To sooth and invigorate the parts more immediately concerned.

I. In our attempts to restore the general health, we have in view to improve the state of the secretions, and to re-establish the strength. The former object is commonly best accomplished by medicine; the latter, by diet and regimen. Of regimen, the chief branches are, active exercise and the cultivation of a thankful, contented, cheerful disposition. It should, however, ever be remembered by the patient, that although the restoration of healthy secretions is often most speedily and effectually obtained by medicine, yet that whatever measures tend permanently to augment the strength, do also materially assist in re-establishing a healthy condition of the secreting surfaces. The reason of this is, that depraved secretions are always associated with debility, and sometimes wholly dependent upon it, so that

if the existing weakness is removed, the secretions necessarily become healthy.* For the general health then I would recommend the following:

1. To regulate the bowels. They ought to be exonerated at least once in two days. If this can be effected by diet, exercise and friction,† it is much to be preferred; if not, try the pills No. 1 or 2, occasionally, or *Moxon's Magnesians Effervescent*, or the clyster machine. Mark, whatever means are employed, they should be *very mild*.

2. To take some alterative. The pills No. 3 or 4 are excellent. One may be taken every night, or every second night. During the day, from half a pint to a pint of the compound decoction of sarsaparilla should also be taken, at twice; or the same quantity of the alkaline infusion of

* See Dr. Graham's *Treatise on Indigestion*, in which the general principles which ought to regulate us in the management of this complaint, and indeed of all chronic maladies, are fully stated. I am here, of course, necessarily obliged to be very brief on such a subject.

† The great value and right application of *friction* may be learnt from the small book entitled *Sure Methods of Improving Health and Prolonging Life*, p. 235.

sarsaparilla. Or ten grains of the *best* compound extract of sarsaparilla may be taken in pills twice a day. N.B. To make the decoction of sarsaparilla, I would strongly advise the patient to get *Moxon's Concentrated Preparation of Sarsaparilla*, (sold in small bottles by Barclay, Fleet Market, and other medicine venders,) by which they will be able to make this decoction for themselves in two minutes.

In some instances, a combination of quinine with sarsaparilla will be found to answer better than the sarsaparilla alone. The pills No. 5 are an eligible form of taking this composition.

3. To observe the following diet. Breakfast at eight o'clock, on tea or cocoa, and plain biscuit. I mean the large penny biscuits—those called milk biscuits are best. Only one biscuit allowed, and one breakfast cupful of tea or cocoa. Dine at two: mutton, lamb, beef, venison, chicken, calf's head, or game, allowed, but only a very small quantity, say one mutton chop, or an equivalent quantity of any of the other articles mentioned (*roasted*), with one

mealy potato, or an equivalent of turnips or French beans (—no other vegetables), and one slice of bread. No fish; nor puddings or pie of any sort. No butter, nor cheese. For drink at dinner, a small tumbler full of mild home-brewed beer, if it agrees; if not, toast and water, or whey. No wine or spirits. Tea at six, on the same as at breakfast. Sup at nine o'clock, on a plain biscuit and a little water, or beer, if it agrees.

4. To adhere to the following regimen. Retire to bed at quarter past ten, and rise at six in the winter and five in the summer. At rising, sponge the whole body quickly, in winter with lukewarm water, and in summer with cold, and rub dry with a rough towel. Exercise for three or four hours between breakfast and dinner, either by riding or walking without doors, and with the dumb-bells or shuttlecock, &c. within. Repeat your exercises for two hours after dinner. It is not meant that the patient should exercise uninterruptedly for the time mentioned, but resort to it in the way he finds best

suited to his strength, only observing every day to spend the time specified in exercising. Travelling occasionally is highly beneficial. In the summer, an hour's walk before breakfast is highly desirable.*

II. In order to sooth and invigorate the parts more immediately concerned, I think the following measures will be found among the most beneficial.

1. Rest. Of course the speaker must afford rest to the throat by abstaining from his public labours for a short period, for it cannot reasonably be supposed that, where this malady is at all severe, the patient can recover while he continues to expose the parts affected to the great and immediate source of irritation, namely, public speaking.

2. Friction. The whole throat and upper part of the chest should be rubbed

* The diet and regimen that I would recommend for the cure of this malady are the same as I have noticed in my *Sure Methods of Improving Health*, as that which is followed in *training*. The reader will find in that book a fuller account of it, if he wishes it; but the present directions contain most of what is essential to be known.

with the flesh brush regularly night and morning, for ten or fifteen minutes at each time. The brush may be used dry, if the patient greatly prefers it, but I recommend it to be dipped in cold water. Scarcely any means known is so efficacious in strengthening weak parts as friction, and therefore the patient may confidently resort to it in this case.

N. B. Carefully avoid the application of leeches to the throat, and likewise other modes of abstracting blood. I fear that this is too often recommended by those who ought to know better, and consequently the patient must be on his guard, and resist such advice unless the necessity for it is very evident. Symptoms of *active* inflammation only can justify such a measure, and as this is here scarcely ever met with, so bleeding is scarcely ever proper. The pain, tension, and uneasiness which are dependent on a slow or chronic kind of inflammatory action does not call for, and is very slightly benefited, if benefited at all, by blood-letting. I have asserted, and will maintain, that letting blood in

such cases is very generally highly injurious.*

3. Sometimes an occasional blister applied on the fore part of the throat, or to the nape of the neck, will be useful, but the general plan just recommended should be adopted for three or four weeks before any blister is employed. Or a little stimulating liniment may be tried once a day, such as the following:—

Take of compound soap liniment—one ounce.

Strong water of ammonia—one drachm and half. Mix them.

I have reason to believe that the foregoing plan can never fail to be of great service in the relief of the complaint for which it is recommended, while in the majority of

† Perhaps many professional men will declare against this sentiment, but this weighs not in the least with me, as I speak from experience, and act in this on principles having the best possible foundation. And if such persons do not declare against it by word, they assuredly do by their practice, which is generally the very reverse of what I now advise, to the no small injury of their patients. Every debilitating measure ought to be studiously avoided, and consequently blood-letting is wholly inadmissible. But the principles of treatment just alluded to will be found amply explained in Graham's *Treatise on Indigestion*, or in his *Modern Domestic Medicine*, p. 414.

instances it must prove perfectly successful, because it embraces all the most efficacious measures for permanently augmenting and re-establishing the general strength, relieving local irritation, and restoring healthy secretions both from the affected organ, and the constitution at large; in the accomplishment of which health and strength are necessarily attained. Without doubt, it will frequently be advisable for the physician to make some change in the prescription of medicines, according to the exigencies of individual cases, but those here ordered will, I think, be found the most extensively available. The preceding plan has lately succeeded, under the direction of the author, in perfectly restoring a clergyman who had sought relief from the affection in view in vain for several years, notwithstanding that he tried the air of Bath, Cheltenham, Leamington, Sidmouth, &c. together with the best advice those places afforded.

CHAPTER VI.

MAXIMS FOR PARTICULAR MALADIES.

MAXIMS OF HEALTH FOR THE GOUTY.

1. Gout is in all cases a local malady, originating in constitutional indisposition; in other words, it is the effect of some derangement existing in the more important organs of the body, which influence the system at large; the local swelling, inflammation, &c. being the result of an effort on the part of the constitution to relieve itself.* The more important organs here alluded to, as being primarily and chiefly affected, are the stomach and bowels, with the liver and skin.

2. Such being the nature of gout, it is evident that the gouty man ought to aim

* The nature of gout is clearly expressed in the following extract: "It is now generally admitted to be, in whatever way it shews itself, a disease of the constitution; and when appearing in a regular form, it must be looked upon as a salutary re-action and evacuation of the system, whereby the equilibrium of the circulation, and a comparatively healthy state of the various functions are, for a time at least, restored." See *Dr. Graham's Modern Domestic Medicine*, p. 341.

chiefly at invigorating the digestive organs, and to bring all the more important functions of the body into an healthy state, when there will be no inlet for the local affection called *gout*.

3. Therefore make a practice of regulating the bowels every day, or every other day, and see that the secretions from them are of a proper healthy colour and appearance. One of the best pills for this purpose is that marked No. 2 at the end of this volume. *Moxon's Magnesian Effervescent* is likewise extremely useful. It acts mildly yet effectually, and has the important advantage of neutralizing acidity at the same time. I have lately heard that several gouty persons have experienced great advantage from using it.

4. Keep the stomach in good order by eating and drinking, at stated times, only of the most digestible food, and in small quantities. Take no spirits, and as little wine and malt liquor as possible.* At

* A medical writer of the last century says, "Mr. Slingsby lived many years on bread, milk, and vegetables, without animal food or wine; he had excellent spirits, was very vigorous, and

meals always leave off with a good appetite.

5. Accustom yourself to early rising.

6. Take as much exercise as possible daily, short of any extraordinary fatigue. Abroad, walking or riding on horseback are the best modes of exercise; at home, digging in the garden and the use of the dumb-bells, throwing quoits, and such like.*

7. Whenever the stomach or bowels are out of order, pay immediate attention to them, for it is such disorder that generally occasions a fit of the gout. The bowels may be cleared by the pills No. 2, and the stomach brought again into a healthy state by taking half the quantity† of food ordinarily taken, and using an appropriate stomachic, with a great deal of exercise. One of the best stomachics for

was free from the gout ever since he began that regimen. Dr. Knight followed the same plan with equal success."

* The great Sydenham correctly says, "Exercise, unless it be used freely and daily, will do no service;" and "If exercise be omitted, all the remedies which have been hitherto discovered will not at all avail."

† I recommend this reduction to be *strictly* observed until the patient finds himself perfectly well again.

the gouty is Brandish's *Alkaline Solution* ;* into a half pint bottle of which half an ounce of powdered rhubarb should be put. The dose of this alkali is a teaspoonful twice or thrice a day, in a tea-cupful of water or very mild beer. At the same time, one of the pills No. 4 may be taken every night at bed time.

8. Remember that for the cure of stiffness or lameness, the consequence of gout, there is nothing half so efficacious as friction and active exercise. Dr. Stukely

* This *alkaline solution* is not generally made by druggists, but may be had genuine from Mr. Watts, chemist, 478, Strand, London. My opinion of this alkali cannot be more clearly expressed than in the following quotation from a book frequently referred to in this volume. "Its administration is attended with admirable effects both in chronic and acute gout, during the intervals of the fits. It is also very beneficially employed in the decline of gouty attacks, when the critical evacuations cease too soon from want of constitutional energy, or when they, on the other hand, continue too long, and occasion debility ; in the complaints of the stomach, as heart-burn, loss of appetite, &c. so distressing to the victims of chronic gout, and in the languor and debility succeeding or accompanying gouty attacks. For the relief of these symptoms, the common practice is to give bark, aromatics, steel, or bitters ; but the alkaline solution will sometimes be found far superior to either of these remedies, or any combination of them, for it unites the powers of an effectual antacid and tonic, proving very grateful to the stomach and removing costiveness."—*Graham's Domestic Medicine*.

used to say, that he could produce 500 cases of gout cured by friction. Let the success Admiral Henry experienced from this means make its proper impression.

9. Beware of such *nostrums* as *Wilson's* and *Reynolds's Tincture*, *L'Eau Medicinale*, &c. These are preparations of meadow-saffron, and if often resorted to must prove directly injurious, and ultimately fatal.*

10. When labouring under a *fit of gout* you have one grand object to accomplish, namely, to restore healthy secretions from the stomach and bowels; and in proportion as you succeed in this, so will you attain to a deliverance from your pain and disorder. The principal means of doing this are the use of aperients and alteratives in the first instance, as the pills No. 2 and 3, followed up, when you begin to recover, by a mild tonic, as the alkaline solution, or small doses of quinine, twice a day. The aperient should be taken every morning, or every second morning, and the alterative pill every night.

* The invalid may see a correct description of the mode of operation of meadow-saffron on the constitution, in the *Modern Domestic Medicine*, p. 351.

MAXIMS OF HEALTH FOR THE PARALYTIC.

1. Enter on a regular system of exercises, as that which has the greatest power of all known means of imparting energy to the nervous system, which is that chiefly affected in paralysis. Remember, that no person accustomed to the active exercises of *Training* was ever known to become paralytic;* and it should not be forgotten that what will *prevent* the accession of a disease, will also often *cure* it.

2. Often travel, if your circumstances permit. Let your food be nourishing, but *very small* in quantity. I recommend Cornaro's quantity as the most proper.

3. Keep the bowels regular. If you cannot do this by diet and exercise, a little *mild* medicine must be taken occasionally. *Moxon's Magnesian Effervescent* is very suitable, or the pills No. 1.

4. If you have not tried the mustard-seed, try it as an alterative. I think very

* See the article on *Training*, in *Sure Methods of Improving Health and Prolonging Life*.

well of this medicine.* It is simple, but frequently very efficacious. It has the great advantage of being gently aperient as well as alterative, virtues which appear to be owing principally to the envelope of the seed containing a small portion of sulphur. The dose of the seed is a table-spoonful, or a little more, every morning.

5. In order to improve your state, try also the virtue of electricity or galvanism, directed by a skilful hand.

MAXIMS OF HEALTH FOR THE ASTHMATIC.

1. Remember that the connexion between the stomach and lungs is manifest and close, and therefore that what invigorates the former will also strengthen and benefit the latter, and the contrary.

* A Swiss surgeon of great reputation, in speaking of the efficacy of this medicine, says, "The medicine in which I have the most confidence in paralysis, is the white mustard-seed. If you were to see a gentleman from Milan, 70 years of age, now dwelling in the house above mine, who came to Geneva unable to walk, and who now takes long *promenades*, without any other remedy than the mustard-seed, you would be astonished! This seed is an '*elixir of life*' for old men."

2. The skin and the lungs likewise sympathize with each other, and the latter may often be benefited greatly through the former. One of the chief means of doing this is regularly to sponge the whole body every morning with vinegar and water, in which a little salt is dissolved, rubbing dry with a rough towel. In the commencement the water should be lukewarm.

3. Observe a spare diet, and have daily recourse to such exercises as will expand and invigorate the chest, as the dumbbells, &c.

4. Take great care of the bowels, for a loaded or disordered condition of these organs will often occasion a fit of asthma.

5. When indisposed, try one of the alterative pills, No. 3 or 4, every night, for five or six weeks. I have known them of uncommon service in asthmatic cases, both spasmodic and habitual.

6. Another means of permanent relief is galvanism. It merits more attention than it has received, for there is much reason to believe that it has been more effectual than almost any other remedy.

Mr. La Beaume, Electrician, of Southampton Row, Russell Square, applies it with great judgment. In Dr. Graham's *Modern Domestic Medicine*, article *Asthma*, there is a full account given of the efficacy of galvanism in asthma, with cases.

PREScriptions.

Aperient Pills. No. 1.

Take of compound extract of colocynth, half a drachm ; compound rhubarb pill, half a drachm ; Castile soap, ten grains ; oil of juniper, six drops. Beat them into a mass, and divide into 15 pills.

Aperient Pills. No. 2.

Take of compound extract of colocynth, half a drachm ; compound rhubarb pill, half a drachm ; calomel, eight grains ; tartarized antimony, one grain ; oil of carraway, seven drops ; syrup, a sufficient quantity to form the whole into a mass. Divide it into 16 pills.

These are excellent aperient pills for occasional use in costiveness, bilious affections, and all ordinary occasions. One pill taken at bed time is very generally sufficient, but some persons may now and then require two.

Alterative Pills. No. 3.

Take of calomel, 20 grains ; tartarized antimony, two grains ; resin of guaiacum, in powder, two scruples ; opium in powder, two grains. Rub

them well together in a mortar for 10 minutes, then, with a little conserve of hips, make them into a mass, and divide it into 20 pills.

Alterative Pills. No. 4.

Take of blue pill, one drachm ; tartarized antimony, two grains ; extract of henbane, prepared in vacuo, 24 grains. Mix them well together, and divide into 20 pills.

“Both these are excellent forms of alterative pills, and are of eminent service in almost all chronic diseases. They operate mildly yet effectually in altering the diseased condition of action in the smaller vessels of the circulating system, and thus are employed with superior advantage in numerous severe, obstinate, and apparently dissimilar complaints. They are of great service in bilious and liver complaints, diseased joints, scrophulous and other tumours, chronic diseases of the eye, and, indeed, in almost all obstinate and protracted maladies.”—*Dr. Graham's Modern Domestic Medicine.*

My usual method of prescribing these pills is, for the patient to take one every night for the first three or four weeks, and afterwards one every second night for the following six or eight weeks. The proportion of opium or henbane is sometimes increased, according to the indications presented by individual cases.

Strengthening Pills. No. 5.

Take of sulphate of quinine, thirty grains ; compound extract of sarsaparilla,* four drachms ; mix them, and divide into 60 pills. Two to be taken twice or thrice a day.

The prescription for preparing the ELIXIR OF LONGEVITY of Dr. Jernitz, a medicine much celebrated in Sweden for improving health and prolonging life.

“Take one ounce and one drachm of aloes, one drachm of zedoaria root, one drachm of gentian, one ditto of saffron from the Levant, one ditto of fine rhubarb, and one ditto of theriaque of Venice.

“Reduce the five first mentioned drugs to powder, and let them pass through a sieve ; afterwards put them into a bottle with the theriaque, and throw into it a pint of good brandy ; stop the mouth of the bottle well with wet parchment, and when it dries, prick several little pin-holes in it, and put it up carefully for nine days, taking care to stir it well. On the tenth day, let the infusion be poured out gently into another bottle, as long

* Care must be taken in getting good *extract of sarsaparilla*, for if it is not of the best sort it will be useless. That made by Battley, of Fore Street ; Pope, of Oxford Street, or Allen, of Plough Court, is excellent.

as the liquor continues clear. The bottle containing this infusion must be well stopped with linen. Afterwards pour a second pint of brandy upon your drugs, for a second infusion, which you will leave other nine days in the bottle, well stopped like the former, and stirred well in the same manner. You must pour it on the tenth day into another bottle; and when you perceive that the liquor is no longer clear, put cotton into the funnel, and filtrate it several times, if necessary, *to have it quite clear*. Do not forget to put a piece of linen over the funnel, that the spirit or liquor may not evaporate. The two infusions should be mixed together, in a well stopped bottle, and you may make use of it immediately."

In proof of the efficacy of this elixir, it is said that Dr. Jernitz himself attained to the age of 104, his son to 100, and the whole of his family, by the constant use of it, lived to a great age. A great number of persons in Sweden are reported to have received uncommon benefit from it. It is only lately that I have become acquainted with it, so that as yet I have not had sufficient experience of it to speak decidedly in its favour, but I have known it useful in two cases. It appears to me likely to be of much service to old people, and it is said to have been tried and found serviceable to many persons in this country as well as in Sweden.

It is said that "by the daily use of this remedy one may live for a very long time, without requiring bleeding, or any other medicine or preservative against contagious diseases. The small-pox it throws out without any danger; and it has this admirable property, that one may safely take a very strong dose of it; and it is also serviceable in less doses, according to circumstances. For sickness at the stomach, one tea-spoonful, *quite pure*; for indigestion, one tea-spoonful twice a day, in a like quantity of tea; for drunkenness, two tea-spoonfuls, *quite pure*; for cholics, two tea-spoonfuls, in four of brandy; for fits of the gout, during the fit, and especially when it is getting up, three tea-spoonfuls, *quite pure*, (once a day;) for worms, one tea-spoonful before eating, for eight days; for the dropsy, one tea-spoonful in white wine daily, for a month; for intermitting fevers, a tea-spoonful, *quite pure*, before the cold fit. The only precaution necessary while taking this elixir, is, to eat nothing raw, to take neither milk nor salad, and to avoid a damp air. The quantity to be taken daily for a continuance, is seven drops (*pure*,) for women, and nine for men. Very old people should take besides, a spoonful *quite pure*, every eighth day."

As some of my readers may wish to try Dr Jernitz's *Elixir of Longevity*, but might not like the trouble of making it themselves, I have pre-

vailed on Mr. Smith, Chemist, of Welbeck Street, (corner of Queen Anne Street,) Cavendish Square, to prepare it, of whom it may, therefore, be at all times had genuine, and at a moderate price.

* * * The *Magnesian Effervescent*, recommended in the preceding pages, is prepared by Mr. Moxon, Druggist, in Hull, and may be procured of Barclay, Fleet Market, and all medicine vendors. It is one of the mildest and most useful aperients sold in the form of a public medicine.

APPENDIX.



*Observations by Mr. J. Jackson, the celebrated Trainer, respecting the best means of acquiring health and great bodily strength.**

In regard to the size of the individual, that is immaterial, for those who are trained to running, may be from five feet to six feet high; beyond that is too large, nor is there an instance of a very big man, being a first-rate runner. As to form, long thighs and short legs are desirable. One of the most famous runners, West of Windsor, is only about five feet four, and he ran thirty-one miles in four hours and a quarter, at the age of forty-four. He beat the famous Powel. As to tests or qualities, they put men upon trial with short runs, sparring, &c.

* The subject of *Training for Health* is one of great importance, which has induced me to introduce these observations of Mr. Jackson in this place.

A person trained to boxing ought to be of a good size and weight. The earliest age is eighteen, and thence to forty, but seldom beyond that age, though attention to diet and exercise, on the same system, would doubtless be of use to persons beyond that age.

In general, they suppose that two months is sufficient to bring a man into good plight, either for boxing or running a match, provided he is previously in tolerable good condition; but if the person is fleshy, it may require three months.

The training is begun with an emetic, and in about two days afterwards give them a dose of Glauber salts, from one to two ounces, and missing about two days another dose of physic, and then a third. It is supposed that one emetic and three doses of physic will clear any man; and after the body is thus cleared of all noxious matter, it must be kept in good condition. It is necessary to give the emetic and physic at the commencement. The object is partly to get all the superfluities away, either of blood or any thing else, and also

to promote good digestion afterwards. No man with a great belly can breathe freely.

The diet is simple; animal food alone: and it is recommended to take very little salt and some vinegar with the food, which prevents thirst, and is good to promote leanness. Vegetables are never given, as turnips, or carrots, which are difficult to digest, nor potatoes, which are watery. But bread is allowed, only it must be stale. They breakfast upon meat about eight o'clock, and dine at two. Suppers are not recommended, but they may take a biscuit and a little cold meat, about eight o'clock, two hours before they go to bed. It is reckoned much against a man's wind to go to bed with a full stomach, and they in general take a walk after supper. Some people will have tea, but it is not recommended, nor is it strengthening, and no liquor is given warm. Full and substantial meals are given at breakfast and dinner. Beef and mutton are best. It is contended, that there is more nourishment in the lean of meat than the fat, which is fully

proved by experiment, fat being of a greasy nature, causes bile, and foulds the stomach. The lean of fat meat is best. Veal and lamb are never given, nor is pork,* which has a tendency to purge some people. The legs of fowls, being very sinewy, are much approved of. The yolk of a raw egg is reckoned the best thing in a morning, and is supposed to prevent bilious complaints.

Beef-steaks are reckoned very good, and rather under done, than otherwise, as all meat in general is; and it is better to have the meat broiled, than roasted or boiled, by which nutriment is lost. No fish whatever is allowed, because it is reckoned watery, and not to be compared with meat, in point of nutriment. The fat of meat is never given, but the lean of the best meat. No butter nor cheese on any

* Pork is properly rejected because it is difficult of digestion, and apt to breed bad humours, but it is nevertheless very nourishing. Galen asserts, that pork contains more real nutriment than the flesh of any other animal which is used as food by man; this fact, he adds, is decidedly proved by the example of the *Athletæ*, who, if they lived but for one day on any other species of food, found their vigour manifestly impaired the next. *Author.*

account; cheese is indigestible. Meat must be dressed as plain as possible, without seasoning of any kind; no eggs are given excepting the yolk raw in the morning. Men will live longer on beef, without change, than any other kind of animal food, but mutton is reckoned most easily digested. The meat must always be fresh, and never salted. No quantity of meat is fixed; it depends upon the constitution and appetite. Little men will eat as much as large men, and very frequently more. Pies and puddings are never given, nor any kind of pastry. As to hard dumplings, people may as well take earthenware into the stomach, they are so very indigestible.

In the intermediate days of the purges they feed as much as usual. No soups are given, nor any thing warm, excepting with their physic, which is worked off with gruel. After the physic is worked off, they get for their dinner a little boiled mutton and broth, with the fat taken off. The broth must be let cool, in order to take off the fat, and then it may be warmed

again; or beef tea, in the same way; but with little or no salt, as it occasions thirst.

Malt liquor is best, and particularly home-brewed beer, old, and never bottled, that being windy. As to wine, a little red wine, which is much preferable to white; never more than half a pint of wine after dinner, and none after supper. The quantity of beer not to exceed three pints during the whole day, taken at breakfast and dinner, and a little after supper. Sometimes white wine and water is allowed to a man at breakfast, who does not like malt liquor. Too much liquor is apt to swell the belly, and is bad for the wind. The liquor should not be taken in great draughts, but by mouthfuls, which quenches the thirst better, and that is the only object required. No water is given alone. Malt liquor is almost always permitted. Spirits never allowed on any consideration whatever; not even with water. Milk is never given, as it is apt to curdle upon the stomach, and has a fattening quality. Liquor is always given cold, but never before meals, unless in cases of

extreme thirst, when a little white wine and water may be taken. If a person is rather inclined to corpulency, and instead of taking large draughts and great quantities of liquor is satisfied with three pints a day, he will lose three or four pounds of his weight imperceptibly, in the course of two months. A gentleman in training, must follow exactly the same rules as others; but if he merely wishes to get into good condition, he may take wine and water, instead of malt liquor, if he prefer it. Much drinking promotes perspiration, which is very weakening.

The violent perspirations are intended to extenuate the fat, and also reduce the quantity of blood, and makes it thinner and lighter. Giddiness is much owing to foulness of stomach, as well as headaches and other complaints. Excess of blood also produces giddiness, but that is corrected in the course of training. The skin becomes much finer, but the pores closer. The skin is cleaner, and the veins distinctly seen through, and the skin also becomes elastic.

The appetite becomes much sharper by training. In training, the alvine evacuations are not very abundant, as so much matter goes off by perspiration. Perspiration is only intended to take off the superfluities of flesh and fat, which gives a person wind and strength. The exercise is always begun early in the morning, in summer at five, in winter at half-past six, or as soon as it is light. We prefer rising early in the morning, indeed it is indispensable. Perspiration is usually produced by exercise, and no drugs are given for that purpose. The pupil is rubbed extremely dry with cold flannel, and has a change of clothes of course. Young people might wear calico next the skin, but older people wear flannel, which is more general. The skin of a fat man when he becomes lean, does not hang quite loose about him, but gets pretty tight and elastic. The bones get harder and tougher, and are less liable to be injured by blows or exercise.

They have an extra quantity of clothes to increase the perspiration, during the

race, which may be continued for a mile or two in a morning. Their race is always in flannel; their walking exercise in their usual clothes; they come home, are rubbed dry gradually, generally are laid down on the bed and are rubbed in that situation, one limb after another, rubbed and clothed. They get their breakfast about eight o'clock, and after remaining at home about an hour, they take their regular exercise, either walking or cricket. The more they are in the open air, the firmer their flesh becomes, and they never mind the weather, only change their clothes if wet. Those who are trained to boxing, get a run in the morning, as those who are trained to running, and the the same exercise, physic, &c. But they are not put between feather beds, or overloaded with clothes, as those who run are. It is known when a man is up to his height, by the ease and speed with which he does his mile, and his condition at the end. They go to bed at ten, and are allowed from six to eight hours sleep.

They are sometimes a little feverish at first training, but are not liable to any other indisposition. If feverish, not quite so much exercise; exercise always creates a little thirst until they are in high condition.

The state of health after training is always good, and not subject to complaints. The acquired state of health would probably continue, if the system was persevered in.

The purging and sweating are both of service, and necessary, but the exercise and feeding are the most essential. There is no instance as yet, of any person being positively put in training for the sole purpose of recovering health, but it certainly would be of great use in many disorders: and it is known, that a gentleman, after living hard in London, has gone into the country, and by living according to the above system, in some respects, has returned to London in perfect health.

Further Remarks by Mr. Jackson.

I. Some boxers have lived long: Broughton to the age of 80. Stevens, the nailer, above 80: George Maggs, of Bristol, is about 80, and a remarkably fine looking man. But many of the principal boxers have died young, owing to the excesses of every sort, after the training was over; but were it not for that circumstance, and the injuries from blows on the body, they would live long enough: blows on the head are soon recovered.

2. A person in high life cannot be treated in exactly the same manner at first, from the indulgences to which he has been accustomed; nor is his frame in general so strong. They eat too much made dishes, and other improper food, and sit too long at table, and eat too great a variety of articles; also drink too much wine. No man should drink more than half a pint of wine. They also keep irregular hours, and lie too long in bed.

3. I am convinced that the gout might be prevented by following a regular sys-

tem, and it is probably owing to their greater temperance that women have it so seldom. Even after having had the gout, by living very plainly and taking regular exercise, the disease has been prevented from recurring; keeping the shoes easy is of great use where gout attacks the feet.

4. A course of training would be an effectual remedy for bilious complaints.

5. Corpulent people, by the same system, could be brought into a proper condition.

6. It would prevent the rheumatism, by taking great care to keep the clothes dry. With regard to the stone and gravel, exercise is materially useful in these complaints, as it makes the urine pass off quickly.

7. As to consumption, the frame of such persons is in general too delicate to carry the training to any extent, but being much in the open air is certainly of great service.*

* Probably consumptive persons may require greater caution to be used in training, but with this caution I am disposed to think it may be carried to a great extent, and will oftener be found curative than any medicine whatever.—*Author*.

8. Bathing is of great use. To prevent colds, bathing the feet in cold water every morning is of great advantage to men.

Bathing in salt water three days a week is salutary, but the shorter time a person remains in the water the better. Fresh water is good, if salt cannot be had. The tepid bath was never tried.

9. Electricity has a greater effect upon muscular and healthy men than others, and more upon them than even upon children, and gives them a greater shock, probably owing to the greater resistance.

West, of Windsor, could have gone over 100 miles, running it in 18 hours; and other people, properly trained, could do the same, if naturally formed for running. West could run 40 miles in five hours and ~~hours and~~ a half, which is near eight miles an hour. Mr. Fozzard's, of Park Lane, head hostler, known by the name of Fozzard's Joe, made 10 miles in 57 minutes, at 40 years of age. He was however beat on Sunbury Common, by a Warwickshire man, who walked the last 500 yards in at the race, which was 10 miles an hour. Joe

was a second within the time. It was a most sultry day, and the runners must have been very much exposed to the dust of 500 horsemen, who were present. Four miles have been run at York, two years ago, in 20 minutes and 19 seconds. They are famous in Yorkshire for running, but the Lancashire men are the best short-racers, being continually in practice. A curious fact is, that in racing, for the first 200 or 300 yards one feels very much distressed, after that a *second wind* comes, which lasts until one is spent with bodily fatigue. A quarter of a mile may be run about a second or two under the minute, and the half mile in two minutes; one mile a quarter of a minute under the five. Two miles have been done under 10 minutes. A hundred yards have been done under 10 seconds.

Common emetics are given, such as ipecacuanha.

Persons trained are generally costive. To keep clear of griping pains, no vegetables are given, which are of an opening quality : for the same reason pork and veal

are avoided. The skin always becomes quite clear in training, even although formerly subject to eruptions.

Queries suggested by a Friend.

1. Why do you prefer early rising? Is not the morning air raw, cold, and moist, often accompanied with thick fogs, and consequently unwholesome?

2. Would not biscuit do better than bread, as any thing fermented is not reckoned strengthening?

3. The ancients thought that water was the best drink instead of fermented liquors. Has it ever been tried in any training in England?

4. What is reckoned the proper quantity of sleep?

5. What would be the effect of training persons who have nervous disorders?

6. Would it have a tendency to prevent palsy and apoplexy?

7. The ancients reckoned pork the most nourishing diet.

Answered by MR. JACKSON.

1. The air is always cooler in the morning, therefore exercise can be easier taken. Men should be able to bear every kind of weather, only their feet must be kept dry; they never sit down without changing their clothes, whilst they are training, for fear of the rheumatism.

2. Soft bread, or new bread, is never eaten, being of a spongy nature, and expanding in the stomach; stale bread is wholesome, but probably biscuit might be as good. Several people prefer biscuit. No salt meat is given, nor any thing that can create thirst. The less one drinks the better. Drinking certainly encourages soft unhealthy flesh.

3. I have never known a person drink water alone during training. Malt liquor, good and old, without bottling, is best. If any person accustomed to drink wine would try malt liquor for a month, he would find himself much the better for it.

4. Eight hours sleep is necessary, though much depends upon habit. People who

take a good deal of exercise must have rest.

5. Any gentleman during training may occasionally read; but in general boxers, &c. are employed in cricket, and other active amusements. In Broughton's time they used to have music, which is very proper, and dancing, if they like. The mind is diverted from intense employment. They play quoits, which is a fine exercise.

If a muscular man in training gets much thinner, his exercise must be reduced, but if he gets fatter, it is a proof it agrees with him.

6. Nervous disorders are always prevented; I have never seen an instance of nervous disorders in trained persons.

7. Palsy prevented by the same means. There never was an instance of a trained person paralytic, which is supposed to proceed from want of exercise. The blood is so fine and thin that disorders of this nature are obviated.

Perspiration is particularly good, which improves the wind. Perspiration from exercise never weakens.

Boxing is the best exercise of any, from exercising all the members of the body. Fencing occupies only one side. Most people are right-handed, and the exercise is partial, but boxing calls both arms into action, and both hands must be equally employed both in hitting and parrying. In this species of exercise the mind also must necessarily be more occupied.

8. By training, the mental faculties are also improved. The attention is more ready, and the perceptions more acute, probably owing to the clearness of the stomach and the better digestion.

9. The use of solid animal food seems absolutely requisite to produce great bodily strength; vegetables do not appear to contain so much nourishment.

10. Training always appears to improve the state of the lungs; one of the most striking effects of it is to improve the wind, that is, it enables a man to draw a larger inspiration, and to hold his breath longer.

11. Clearness of the skin is the best proof of a man being in good condition.

The state of the skin is the criterion by which amateurs judge of a person being fit for exercise. During a course of training, the skin always becomes clear, smooth, well coloured, and elastic.

12. A man properly trained, feels himself light and *corky*, as the technical phrase is.

13. Persons who are regularly and constantly exercised, as fencing-masters, &c. retain their appearance, carriage, and shape to the last.

14. A head proportionally small is supposed to betoken corporeal strength ; and a person so formed is reckoned peculiarly fit for training.

CASE OF DROPSY.

Mrs. Biggs, aged 44,* was delivered by a surgeon of a healthy child, (her seventh,) in February, 1829, and two months after her delivery I was requested to see her. On going to her house, I found the case presented the following symptoms: the abdomen (or belly,) greatly swelled, and extremely tense and painful; her pulse about 110, regular but small; the tongue somewhat furred; the urine rather scanty, and the appetite gone. Her breathing was short, her sleep at night deficient and disturbed, and she complained much of a continual noise in the bowels, chiefly on one side, like the loud bubbling of water passing out of a bottle. This noise would sometimes continue uninterruptedly for an hour at a time, without its being possible to stop it. It was evidently owing to water accumulated in the abdomen. On

* The recovery of this patient has just been effected, and as it appears to me very worthy of record, I have introduced it here.

enquiry I found that she had had inflammation of the peritonæum, (the membrane lining the belly,) a few days after her delivery, and it was evident that her malady was dropsy, that is, an effusion of water either into the cavity of the belly, or between the folds of the peritonæum, and consequent upon the inflammation. The surgeon who attended her said he knew not what to make of her complaint, and after trying to relieve her for a month, gave up the case as hopeless.

I could not but consider her in a very dangerous situation, but having witnessed most striking and unexpected changes in very bad cases of dropsy, from a combination of calomel, squills, &c. I was not altogether without hope that (*Deo Volente*,) she might recover by the same means, and be yet spared many years to succour a young and numerous family. I accordingly immediately prescribed for her a combination of the above medicines, and also a cordial mixture, which was of service in relieving her pain and languor, and promoting sleep; but the medicines from

which she derived the most sensible advantage, and by means of which she was eventually quite cured, are the following, (translated.)

Take of calomel	—	Twelve grains,
Tartarized antimony		One grain,
Compound squill pill		Thirty-six grains,
Powder of opium		Four grains,
Syrup,	a sufficient quantity to make the mass,	

Which is to be divided into twelve pills. One to be taken night and morning (some days she took more than two pills in the day.)

Take of carbonate of ammonia		One drachm,
Sweet spirit of nitre		Six drachms,
Water	—	Three ounces,
Compound tincture of cardamoms		Four drachms.

Mix, and take one table spoonful in water twice a day, or when oppressed with languor or faintness.

By the steady employment of these medicines she perfectly recovered in about two months, and is at this time able fully to attend to her domestic duties. The abdomen is reduced to its natural size and softness; the pulse, from beating 110 and 120 strokes in a minute, is brought down to 80 and 90; the tongue is clean; the

appetite and digestion good, and the whole appearance of the patient changed, from that of a pale, sickly, and greatly distressed object, to one of a dark ruddy complexion, cheerful and animated.

I was first led to prescribe this medicine in dropsy from Sir Astley Cooper's recommendation of it in his lectures. He recommends calomel and squills alone, but after repeated trials I find that such is by no means so efficacious a combination as that given above, in which tartarized antimony and opium are added. With these additions, I believe the pill will be found by far the most efficient medicine in dropsy known. I have seen it work astonishing changes for the better in other cases of dropsy, and think it ought to be as extensively known as the disease, for the relief or cure of which it is so extremely valuable.

THE END.





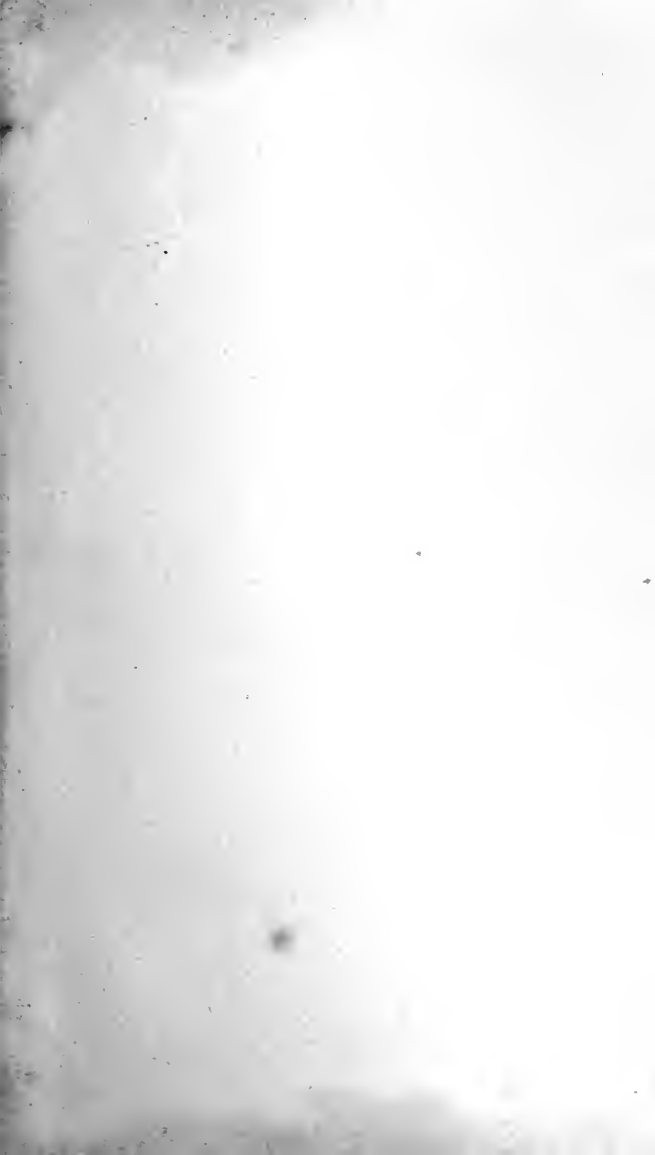












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